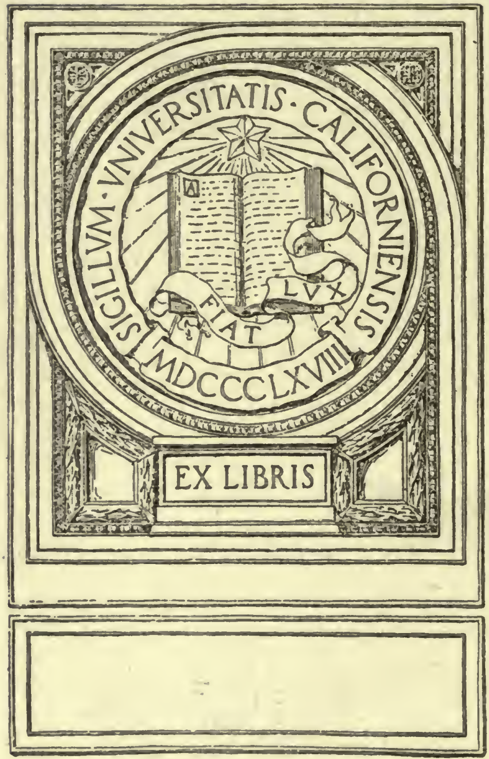

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VOLUME I.

THE CHURCHES OF CHRIST IN COUNCIL

Prepared by
CHARLES S. MACFARLAND
General Secretary
Federal Council of the Churches of Christ in America

PHILA. PA. 1908

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General Secretary
of the
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Volume III. The Church and International Relations: Parts III and IV—prepared by Sidney L. Gulick and Charles S. Macfarland

Volume IV. The Church and International Relations: Japan—prepared by Charles S. Macfarland

Volume V. Christian Cooperation and World Redemption—prepared by Charles S. Macfarland

Volume VI. Cooperation in Christian Education—prepared by Henry H. Meyer

Being the Reports of the Council and its Commissions and Committees to the Third Quadrennial Meeting of
St. Louis, Mo., December, 1916

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Including:

- Commission on the Church and Social Service
- Commission on International Justice and Good-will
- Commission on Christian Education
- Commission on Interchurch Federations (State and Local)
- Commission on Relations with the Orient
- Committee on Home Missions
- Committee on Foreign Missions
- Committee on Family Life and Religious Rest Day

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OF CHRIST IN AMERICA

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UNIV. OF CALIFORNIA

I.

Introduction

This volume consists of the official record of the Council of 1916, together with the administrative reports and other matter confined to the administration of the Council.

The reports of the commissions will comprise the other five volumes of the Library of Christian Cooperation.

For the complete record of work for the quadrennium, the *Annual Reports* of 1913, 1914, and 1915 should be consulted. Other informational material also appears in the *Federal Council Year Book,* the *Year Book of the Church and Social Service,* and the several other volumes issued by the publication department.

II.

The Third Quadrennial Meeting of the Federal Council of the Churches of Christ in America, at the Second Baptist Church, St. Louis, Missouri, December, 1916

PRELIMINARY AND PREPARATORY CONFERENCES AND MEETINGS MONDAY, TUESDAY, AND WEDNESDAY,—DECEMBER 4, 5, AND 6

MEETINGS OF COMMITTEES AND COMMISSIONS

The Administrative and Executive Committees

Commissions on Evangelism, Federated Movements, Christian Education, Temperance, Country Life, The Church and Social Service, Peace and Arbitration, Relations with Japan, Home Missions, Foreign Missions, State and Local Federations, Family Life, Sunday Observance, Negro Churches.

CONFERENCES

- Conference of Theological Seminaries
- Conference of Religious Press
- Conference of Denominational and Interdenominational Organizations
  - Adult Bible Class and Brotherhood Movements
    (Denominational and Interdenominational)
  - American Sunday School Union
  - Council of Women for Home Missions
  - Home Missions Council
  - International Committee of Young Men's Christian Associations
  - International Sunday School Association
  - Laymen's Missionary Movement
  - Local, County, and State Federations
  - Missionary Education Movement
  - National Board of the Young Women's Christian Associations
  - Sunday School Council of Evangelical Denominations
  - Young People's Organizations
    (Denominational and Interdenominational)
- Second Annual Conference of City Executive Secretaries

MEETINGS

The Commission on Evangelism in the Second Baptist Church on Monday evening at 8 o'clock.

SPECIAL PUBLIC MEETINGS

(Other Than Those in the Official Program)

During the Sessions of the Council
December 6-11

NOONDAY MEETINGS

Columbia Theater

Meetings on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday noons. General subject: The Great Messages of the Gospel.

SHOP AND FACTORY MEETINGS

Shop and factory meetings, addressed by the delegates each noon, in charge of the local committee, assisted by Rev. Charles Stelzle and Rev. Howard Billman, Secretary for Fvangelism of the St. Louis Federation.

OFFICIAL PROGRAM
of the
THIRD QUADRENNIAL MEETING
of the
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Second Baptist Church, St. Louis, Missouri

Wednesday, December 6, to Monday, December 11, 1916

WEDNESDAY AFTERNOON, DECEMBER SIXTH

2.30 P.M.

Prayer and Preparation.

President Shailer Mathews, Presiding.

Devotional service:
  Reading of the Scripture. Bishop S. C. Breyfogel (Evangelical Association).
  Prayer. Bishop W. H. Fouke (United Evangelical Church).
Preliminary report of the Executive Committee.
Reports of other committees.
Calling of the roll.
Report of the Committee of the Church Federation of St. Louis.
Appointment of committees and officers.
Report of the Committee of Fifteen. Rev. Frank M. Thomas, Chairman.
Election of officers.
Election of the president.
Prayer. Bishop E. D. Mouzon (Methodist Episcopal Church, South).
Benediction. Rev. William H. Black (Presbyterian Church in the U. S. A.).
Adjournment.

WEDNESDAY EVENING, DECEMBER SIXTH

7.45 P.M.

"He that is greatest among you shall be your servant."

Rt. Rev. Samuel Fallows, Vice-President, Presiding.

Devotional service:
Reading of the Scripture. Rev. F. G. Coffin (Christian Church).
Prayer. Bishop C. J. Kephart (United Brethren).
Welcome from the ministers of St. Louis. Right Rev. D. S. Tuttle, Presiding Bishop.
Addresses of welcome to the State and City:
Former President Bishop E. R. Hendrix, representing the State of Missouri.
Very Rev. Carroll M. Davis, President of the Church Federation of St. Louis, representing the City of St. Louis.
Address of the President, Professor Shailer Mathews.
Induction of the newly-elected President by the retiring President.
Address by the President-elect.
Prayer. Rev. Maitland Alexander (Presbyterian Church in the U. S. A.).
Prayer and Benediction. Rev. William H. Roberts, former chairman of the Executive Committee.
Adjournment.
The evening session will be followed by an informal reception.

THURSDAY MORNING, DECEMBER SEVENTH

9.00 A.M.

"Let a man also account of us as of ministers of Christ and stewards of the mysteries of God."

The President of the Council, Presiding.

Devotional service:
Reading of the Scripture. Bishop L. J. Coppin (African Methodist Episcopal Church).
Prayer. Rev. G. H. Miller (Methodist Protestant Church), Rev. E. H. Delk (Lutheran General Synod).
Business.
Report of the Executive Committee, Rev. Frank Mason North, Chairman.
Report of the Committee on the Quadri-Centennial of the Protestant Reformation, Rev. William H. Roberts, Chairman.
Report of the Committee on Religious Publicity, Rev. Howard B. Grose, Chairman.
Reports of other committees.
Report of the General Secretary, Associate Secretaries, and Field Secretary.
Report of the Treasurer, Alfred R. Kimball.

Message of the Honorary Secretary, Rev. Elias B. Sanford.
Business.
Prayer. Rev. Jesse W. Brooks (Reformed Church in America).
Adjournment.

THURSDAY AFTERNOON, DECEMBER SEVENTH
2.15 P.M.

Cooperation in the Spiritual Development of the Nation.

Rev. Charles L. White (Northern Baptist Convention), Presiding.
Devotional service:
  Reading of the Scripture. Willard O. Trueblood (Friends).
  Prayer. Rev. R. A. Hutchison (United Presbyterian Church),
    Rev. H. J. Kiekhoefer (Evangelical Association).
2.45. Business.
3.00. Report of the Commission on Home Missions, Rev. Hubert C. Herring, Chairman.
  Report of the Home Missions Council, Rev. Charles L. Thompson, Chairman.
3.30. Discussion.
4.15. Report of the Committee on the Negro Churches, Bishop Wilbur P. Thirkield, Chairman.
  Report presented by Rev. R. E. Jones (Methodist Episcopal Church).
4.30. Discussion opened by Rev. J. W. Gilbert (Colored Methodist Episcopal Church), Bishop C. T. Shaffer (African Methodist Episcopal Church), Rev. E. C. Morris (President, National Baptist Convention), Bishop L. W. Kyles (African M. E. Zion Church).
Prayer. Rev. J. K. Farris (Methodist Episcopal Church, South).
  Bishop H. B. Parks (African M. E. Church).
6.00. Adjournment.

THURSDAY EVENING, DECEMBER SEVENTH
8.00 P. M.

Interdenominational Movements and Young People's Movements for the Kingdom of God.

Bishop W. F. Anderson (Methodist Episcopal Church), Presiding.
Devotional service:
  Reading of the Scripture. Bishop S. P. Spreng (Evangelical Association).

Prayer. Rev. Henry H. Apple (Reformed Church in the U. S.).
"Cooperation, Efficiency and Social Redemption." Raymond Robins.
Prayer and Benediction. Rev. George Nussmann (German Evangelical Synod).

FRIDAY MORNING, DECEMBER EIGHTH

9.30 A.M.

Christian Cooperation in Cities and Towns.

Bishop E. E. Hoss (Methodist Episcopal Church, South), Presiding.

Devotional service:
  Reading of the Scripture. Rev. R. F. Kirkpatrick (Presbyterian Church in U. S.).
  Prayer. Bishop C. H. Phillips (Colored Methodist Episcopal Church).
10.00. Business.
10.30. Report of the Commission on State and Local Federations, Rev. A. W. Anthony, Chairman.
  Report of the Commission on Federated Movements, Fred B. Smith, Chairman.
11.00. Discussion.
12.00. Business.
  Prayer. President Joseph W. Mauck (Free Baptist Churches).
12.30. Adjournment.

FRIDAY AFTERNOON, DECEMBER EIGHTH

2.30 P.M.

Christian Cooperation in Rural Communities.

Rev. Professor Plato T. Durham (Methodist Episcopal Church, South), Presiding.

Devotional service:
  Reading of the Scripture. Rev. J. A. Hamlett (Colored Methodist Episcopal Church).
  Prayer. Rev. C. R. Nisbet (Presbyterian Church in U. S.),
  Rev. J. M. Philippi (United Brethren).
Business.
3.00. Report of the Commission on the Church and Country Life, Gifford Pinchot, Chairman.
3.30. Discussion.
4.30. Business.
  Prayer. Rev. W. E. Evans (Welsh Presbyterian Church).
5.30. Adjournment.

FRIDAY EVENING, DECEMBER EIGHTH

8.00 P.M.

Social Evangelism and the Brotherhood of Races.

Rev. President John A. Marquis (Moderator, Presbyterian Church in the U. S. A.), Presiding.

Devotional service:

Reading of the Scripture. Rev. President I. N. McCash (Disciples of Christ).

Prayer. Rev. John F. Cannon (Pastor Westminster Presbyterian Church in the U. S.).

Addresses by Rev. Harry F. Ward and Professor Edward A. Steiner.

Prayer and benediction. Rev. Mosheim Rhodes (Lutheran General Synod).

SATURDAY MORNING, DECEMBER NINTH

9.15 A.M.

International Friendship, Good-will, and Redemption.

George Innes (United Presbyterian Church), Presiding.

Devotional service:

Reading of the Scripture. Rt. Rev. Ethelbert Talbot (Protestant Episcopal Church).

Prayer. Rev. President J. Ross Stevenson (Presbyterian Church in the U. S. A.).

9.45. Business.

10.00. Report of the Commission on Foreign Missions, Robert E. Speer, Chairman.

Report presented by Rev. S. S. Hough (United Brethren).

10.30. Discussion.

11.00. Report of the Commission on Peace and Arbitration, Rev. J. B. Remensnyder, Chairman.

Report presented by Bishop W. M. Bell (United Brethren).

Report of the Commission on Relations with Japan, Hamilton Holt, Chairman.

Report of the American Peace Centenary Committee, Rev. Frederick Lynch, Secretary.

11.30. Discussion.

12.15. Business.

Prayer. Rev. Arthur E. Main (Seventh Day Baptist Church).
Rev. N. Walling Clark (Methodist Episcopal Church).

12.30. Adjournment.

SATURDAY AFTERNOON, DECEMBER NINTH

2.30 P.M.

The Sacredness of the Home.

Hon. Henry M. Beardsley (Moderator, Congregational National Council), Presiding.

Devotional Service:

Reading of the Scripture. Ross A. Hadley (Friends).

Prayer. Rev. Graham Frank (Disciples of Christ),
Rev. S. J. Gamertsfelder (Evangelical Association).

3.00. Report of the Commission on Family Life, Rev. George P. Eckman, Chairman.

3.30. Discussion.

4.00. Report of the Commission on Sunday Observance. Rev. Peter Ainslie, Chairman.

4.30. Discussion.

5.00. Report of the Commission on Temperance, Rev. Rufus W. Miller, Chairman.

5.30. Discussion.

Prayer. Rev. Albert Haupert (Moravian Church).

6.00. Adjournment.

SATURDAY EVENING, DECEMBER NINTH

7.30 P.M.

"The Truth shall make you free."

"I am the Way, the Truth and the Life."

Rev. Edgar Blake (Methodist Episcopal Church), Presiding.

Devotional Service:

Reading of the Scripture. Rev. Frank K. Sanders (Congregational Churches).

Prayer. Rev. Lester C. Randolph (Seventh-Day Baptist Church),
Rev. A. S. Creswell (Reformed Presbyterian Church).

8.00. Report of the Commission on Christian Education, Rev. Wilbur F. Tillett, Chairman.

8.30. Discussion.

9.00. Report of the Conference of Theological Seminaries.

9.15. Discussion.

9.30. Report of the Conference of the Religious Press.

9.45. Discussion.

Prayer. Rev. Philip Vollmer (Reformed Church in the U. S.).

10.00. Adjournment.

SUNDAY, DECEMBER TENTH

The local pulpits will be supplied by delegates in the morning and evening.

In the afternoon, at 3.30 o'clock, there will be a public meeting addressed by William Jennings Bryan.

Rev. J. Layton Mauze (Pastor of the Central Presbyterian Church, and Chairman of the Local Department of Evangelism), Presiding.

Devotional Service:

Reading of the Scripture. Rev. James W. Lee (Methodist Episcopal Church, South).

Prayer. Rev. S. H. Woodrow (Pastor of Pilgrim Congregational Church).

Prayer and benediction. Rev. John Baltzer (President-General of the German Evangelical Synod).

MONDAY MORNING, DECEMBER ELEVENTH

9.00 A.M.

The Supreme Mission of the Gospel—the Redemption of Mankind.

Rt. Rev. Morris W. Leibert (Moravian Church), Presiding.

Devotional Service:

Reading of the Scripture. Professor G. A. Haury (Mennonite General Conference).

Prayer. Rev. D. J. Brandt (Mennonite General Conference),
Rev. J. U. Schneider (German Evangelical Synod).

9.30. Report of the Commission on Evangelism, Rev. William H. Roberts, Chairman.

Report of the Committee of One Hundred for Religious Activities at the Panama-Pacific Exposition, Bishop Edwin H. Hughes, Chairman.

Report presented by Rev. President Warren H. Landon (Presbyterian Church in the U. S. A.), of San Francisco.

10.15. Discussion.

10.45. Report of the Commission on the Church and Social Service, Rev. Worth M. Tippy, Chairman.

11.15. Discussion.

Prayer. Rev. J. G. Walz (United Evangelical Church).

12.45. Adjournment.

MONDAY AFTERNOON, DECEMBER ELEVENTH

2.30 P.M.

Prayer and Preparation for the Future Task.

The President of the Council, Presiding.

Devotional Service:

Reading of the Scripture. Rev. T. Lehmann (German Evangelical Synod).

Prayer. Rev. J. G. Finkbeiner (United Evangelical Church).
Rev. D. F. McGill (United Presbyterian Church).

3.00. Business

Including election of Vice-Presidents, Principals, and Alternates of Executive Committee. Appointment of Commissions.

4.30. A season of intercession, led by the President, Honorary Secretary, General Secretary.

MONDAY EVENING, DECEMBER ELEVENTH

8.00 P.M.

The Battle with the Forces of Iniquity.

The President of the Council, Presiding.

Devotional Service:

Reading of the Scripture. Rev. Lyman E. Davis (President, Methodist Protestant General Conference).

Prayer. Rev. J. F. Burnett (Christian Church).

Addresses by Rev. Charles Stelzle and Rev. Daniel A. Poling.
Prayer. Rev. Professor W. A. Granville (Lutheran General Synod).
Prayer and benediction. President of the Federal Council.

The changes in the program as adopted, are noted in the minutes of the Council.

III.

Minutes of the Third Quadrennial Meeting

of the

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, ST. LOUIS, MISSOURI,

DECEMBER 6-11, 1916

The Third Quadrennial Meeting of the Federal Council of the Churches of Christ in America was called to order in the Second Baptist Church, St. Louis, Missouri, on Wednesday, December 6, at 2 P. M., by the President, Dean Shailer Mathews.

The devotional service was conducted by Bishop S. C. Breyfogel, who read the Scripture, and by Bishop W. H. Fouke, who offered prayer.

The roll of the constituent bodies was called by the Recording Secretary and each body in the Council responded through its accredited members.

The preliminary report of the Executive Committee was presented by Rev. Frank Mason North, Chairman.

The printed program contained in the Handbook, as recommended by the Executive Committee, was adopted as the official program of the Council.

The following resolutions pertaining to business were adopted:

Resolved:

1. That the present Executive Committee be continued in the management of the program throughout the sessions of the Council and that the committee appointed by the Church Federation of St. Louis also be requested to continue to act upon the matters entrusted to it until the business be completed;

2. That the committee on business, authorized by By-Law No. 6 of the Council, be appointed by the president in accordance with said By-Law No. 6, which reads, "The Council shall appoint a committee on business to which shall be referred all matters connected with the proceedings of the Council while in session, and all such papers and

documents as to the Council may seem proper. It shall consist of two members from each church having twenty or more representatives in the Council and one from each having less than twenty representatives;"

3. That the reports of the Executive Committee, the secretaries, commissions, and other committees, in such detail as may be necessary, be printed in volumes of the proceedings of the Council hereby authorized;

4. That ten minutes be allotted to the chairman for the presentation of reports, that five minutes be given to each other speaker, and five minutes to the chairman to close the discussion;

5. That the Committee of Fifteen, vacancy in which may be filled by appointment of the president, shall prepare a letter to the churches represented in the Council, presenting in an appropriate manner results of the deliberations;

6. That five assistant secretaries shall be appointed by the recording secretary, whose duty it shall be to keep the record of the proceedings of the Council, file and preserve papers, and perform such other duties as may be assigned to them;

7. That the General Secretary be authorized to appoint necessary assistants for the administration of the Council during this session;

8. That the rules of order used at the Chicago Council of 1912 be adopted for use during the Council.

It was

Voted, To adopt the report as a whole.

The Report of the Committee of the Church Federation of St. Louis was presented by the Chairman, Rev. W. C. Bitting, who gave in detail the preparations made by the Federation for the sessions of the Council.

The General Secretary, Rev. Charles S. Macfarland, announced as his Assistant, Rev. Teunis E. Gouwens, who was presented to the Council.

President Mathews introduced the following as the "spiritual fathers of the Churches of Christ in America," Rev. William H. Roberts, Bishop E. R. Hendrix, and Rev. E. B. Sanford, the first Corresponding Secretary and present Honorary Secretary of the Council.

By request, General Secretary Macfarland, who was introduced to the Council by President Mathews, introduced Secretaries Carroll and Stelzle, Assistant Secretary Rev. E. W. Rankin, and Rev. Roy B. Guild, Executive Secretary of the Commission on Federated Movements; referring also to the other Secretaries who were not present, Secretaries Sidney L. Gulick, James A. Whitmore, and Charles O. Gill, and the voluntary Secretaries, Rev. William E. Biederwolf, Rev. Henry H. Meyer, and Rev. Charles Scanlon.

The Treasurer, Alfred R. Kimball, and the Recording Secretary, Rev. Rivington D. Lord, were also introduced to the Council.

The President appointed the following Business Committee:

Rev. Albert G. Lawson (Baptist)
Rev. Howard B. Grose (Baptist)
President J. W. Mauck (Free Baptist)
Rev. C. H. Parrish (National Baptist Convention)
Rev. W. H. Jernagin (National Baptist Convention)
Rev. O. W. Powers (Christian Church)
Rev. R. A. Beard (Congregational Churches)
Rev. J. F. Lane (Colored M. E. Church in America)
Rev. F. W. Burnham (Disciples of Christ)
Rev. F. D. Kershner (Disciples of Christ)
Rev. John Baltzer (German Evangelical Synod)
Bishop S. P. Spreng (Evangelical Association)
Ross A. Hadley (Friends)
Rev. E. Heyl Delk (Lutheran General Synod)
Rev. D. J. Brandt (Mennonite)
Rev. Worth M. Tippy (Methodist Episcopal)
Rev. C. F. Rice (Methodist Episcopal)
Bishop E. R. Hendrix (Methodist Episcopal, South)
Rev. J. M. Moore (Methodist Episcopal, South)
John R. Hawkins (African Methodist Episcopal)
Bishop L. W. Kyles (African Methodist Episcopal Zion)
Rev. Lyman E. Davis (Methodist Protestant)
Bishop Morris W. Leibert (Moravian)
Rev. William H. Roberts (Presbyterian in the U. S. A.)
William H. Scott (Presbyterian in the U. S. A.)
Rev. William Crowe (Presbyterian in the U. S.)
John M. Glenn (Protestant Episcopal)
Very Rev. Carroll M. Davis (Protestant Episcopal)
Rev. Oscar M. Voorhees (Reformed Church in America)
Bishop R. L. Rudolph (Reformed Episcopal)
Rev. C. E. Schaeffer (Reformed Church in the U. S.)
Rev. A. S. Creswell (Reformed Presbyterian)
President Boothe C. Davis (Seventh-Day Baptist)
Bishop G. M. Mathews (United Brethren)

Bishop W. H. Fouke (United Evangelical)
Rev. D. F. McGill (United Presbyterian)
Rev. W. E. Evans (Welsh Presbyterian)

The report of the Committee of Fifteen was presented by Rev. Frank M. Thomas, the chairman, who was instructed by vote of the Council to read the report in full.

It was

Voted, to receive the report and refer the recommendations to the Business Committee.

The following amendment to the Report of the Committee was also referred to the Business Committee.

That the General Secretary of the Council send a copy of the official report of the Proceedings of the Quadrennial meeting of the Council to the President or Secretary or other person in authority in the supreme judicatory of each of the constituent churches of the Council, for consideration and action.

It was

Voted, that the Business Committee be requested to change the name of the Commission on Peace and Arbitration to the Commission on International Justice and Good-will.

A resolution concerning temporary delegates was referred to the Business Committee.

The Committee on Credentials was appointed by the President, consisting of Rev. Albert G. Lawson, Alfred R. Kimball, and Rev. Alfred Williams Anthony.

It was

Voted, that members of the Commissions, not delegates to the Council, be given the privilege of the floor as corresponding members, but without vote.

A number of resolutions, presented by title on behalf of various members, by the General Secretary, were referred to the Business Committee.

A season of prayer followed which was closed by Dean H. M. Dobbs and the benediction was pronounced by Rev. William H. Black.

It was

Voted, To take a recess until 7.45 P. M.

Wednesday Evening, December 6, 1916

7.45 P. M.

Rt. Rev. Samuel Fallows, Vice-President, presiding.

The Scripture was read by Rev. F. G. Coffin. Prayer was offered by Bishop C. J. Kephart.

The presiding officer introduced, as the representative of Rt. Rev. D. S. Tuttle, Presiding Bishop of St. Louis, Bishop Ethelbert Talbot, who gave the welcome of the Council from the ministers of St. Louis.

The address of welcome in behalf of the State of Missouri was given by Bishop Eugene R. Hendrix, former President of the Council.

The address of welcome in behalf of the City of St. Louis was given by the Very Rev. Carrol M. Davis, President of the Church Federation of St. Louis.

A response to these addresses was given by Dean Shailer Mathews, President of the Council, who then gave the presidential address.

Rev. Howard B. Grose presented the following report of the Executive Committee, on nominations for the officers of the Council:

For President, Frank Mason North; for Recording Secretary, Rivington D. Lord; for Treasurer, Alfred R. Kimball.

It was

Voted, To receive the report and that the General Secretary cast the ballot of the Council for the persons nominated.

Secretary Macfarland cast the ballot of the Council and the President declared the following officers to be duly elected:

President, Frank Mason North
Recording Secretary, Rivington D. Lord
Treasurer, Alfred R. Kimball

Dr. Mathews presented the newly elected President, Rev. Frank Mason North, who made an address to the Council. Dr. North accepted the election conditionally, his continuance in the office being subject to his decision after consultation with the Board of Foreign Missions of the Methodist Episcopal Church of which he is a Corresponding Secretary and with personal friends.

Prayer was offered by Rev. Charles Little, former Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

The benediction was pronounced by Rev. William H. Roberts.

Thursday Morning, December 7, 1916

9.25 A. M.

The Council was called to order by President Frank Mason North.

After the singing of a hymn, Bishop L. J. Coppin of the African Methodist Episcopal Church read the Scripture. Rev. Lyman E. Davis, and Rev. E. Heyl Delk offered prayer.

The minutes of the sessions of the Council of Wednesday afternoon and evening were read and approved.

The Recording Secretary announced the appointment of the following assistants: Rev. Charles E. Schaeffer, Rev. Robert A. Ashworth, Rev. Robert Hunter, Rev. William T. McElveen, and Rev. C. M. Tanner.

The report of the Executive Committee was presented by the Vice-Chairman, Rev. Howard B. Grose, and was referred to the Business Committee.

Rt. Rev. D. S. Tuttle, Presiding Bishop of the Protestant Episcopal Church, was introduced and addressed words of welcome to the Council. The President called upon former President Dean Shailer Mathews, who responded.

It was

Voted, That the Report of the Committee on the Quadricentennial of the Protestant Reformation be assigned to a later place upon the program.

A resolution relating to the disabled ministers and missionaries of the churches was referred to the Business Committee.

It was

Voted, That the report of the Committee on Religious Publicity be made a special order at the session on Saturday evening.

The report of the General Secretary was presented by Rev. Charles S. Macfarland.

At the request of Bishop E. R. Hendrix, Dr. Macfarland made a statement as to his personal conferences and correspondence, by letter, cable, and wireless, with leaders in political and other circles in Europe.

The following communications were received and read by the President:

CABLE

London, December 6, 1916

MACFARLAND, *Second Baptist Church*
St. Louis, Mo.

British Organization World's Evangelical Alliance sends greetings. The supreme need in this hour of world crisis is the closer unity, in truth and love, of all Christians and churches holding the head Christ Jesus and seeking cooperation for the extension, throughout the world, of the principles of the gospel of Christ, the sure basis of lasting peace.

H. M. GOOCH, *General Secretary.*

CABLE

Paris, December 4, 1916

MACFARLAND, *Fedcil, N. Y.*

French and Belgian Home Missions Workers send greeting and request for help and prayers, to American Brethren.

PAUL BARDE, *Sup't,*
Franco Belgian Missions.

TELEGRAM

New York, December 6, 1916

DR. CHARLES S. MACFARLAND,
Hotel Warwick, St. Louis, Mo.

Speaking for Committee on Armenian and Syrian Relief, will you kindly thank Council for the great service which it has rendered for the sufferers, also if opportunity offers will you speak a strong word for the World Court League in its effort to establish peace through justice after the war?

SAMUEL T. DUTTON, *Secretary.*

TELEGRAM

New York, December 6, 1916

The Federal Council of the Churches of Christ in America,
Rev. Charles S. Macfarland, Care Rev. W. C. Bitting, Second Baptist Church, St. Louis, Mo.

On behalf of our organizations, we wish to express, to the Federal Council of the Churches of Christ in America, our grateful appreciation for its generous assistance in the furtherance of our efforts to relieve the indescribable suffering abroad and we earnestly hope that this assistance will be continued.

American Relief Committee for Widows and Orphans of the War in Germany, B. F. B. Permanent Blind Relief War Fund, Fund for Starving Children, American Committee for Armenian and Syrian Relief, American Huguenot Committee, American Red Cross, Commission for Relief in Belgium, East Prussian Relief Fund, The National Allied Relief Committee, German General Relief Committee for War Sufferers in Germany and Austro-Hungary, Serbian Relief Committee of America, War Relief Clearing House for France and her Allies, Polish Victims' Relief Fund, Committee of Mercy, Russian War Relief Committee, International Reconstruction League, American Committee Collecting for the Charities of the Queen of Belgium.

LETTER

AMERICAN HUGUENOT COMMITTEE

Minneapolis, Minn.
November 29, 1916.

To the Conference of the Federal Council of the
Churches of Christ in America.

FATHERS AND BRETHREN:

Lectures organized previously in Canada prevent me from attending your meetings. I should have liked to be present and convey to you a message of gratitude and an appeal from the American Huguenot Committee on behalf of the home missionary work in Belgium and in France.

A message of gratitude for the kind help given to me during the last twelve months by the offices of the Federal Council in New York.

An appeal to your Christian sympathy in favor of your brethren suffering in the war zone in Belgium and Northern France. We have there under German rule, 60 pastors and their families, besides evangelists, colporteurs, deaconesses, and lay helpers, an orphanage, several medical missions, institutions for old people and poor. We cannot maintain that work, so useful and so wonderfully blessed, without your help. For the end of March, 1917, we ought to receive at least $70,000.

Under a deep spiritual awakening, our missions have never been so prosperous, spiritually. To curtail the work would mean to miss a grand opportunity. The Church of Christ would lack statesmanship if she didn't realize that the war zone in Belgium and France, as well as the prisoners' camps in Germany, are *now* the strategical points in the conquest of the world by the gospel.

May God Almighty bless your meeting and save our fear-stricken and oppressed friends in the war zone.

Yours fraternally,
Henri Anet,
Delegate of the American Huguenot Committee.

CABLE

London, Dec. 7.

From the National Council of Evangelical Churches of Great Britain to the Federal Council:

Greetings of love and faith.

F. B. Meyer, *Honorary Secretary.*

A wireless message was received stating that Professor Adolf Deissmann of Berlin, was unable to secure immediate transmission of a message which he desired to send to the Council, owing to the fact that he is in Poland, and requesting that his previous wireless message to Dr. Macfarland, relative to a league of nations, be conveyed to the Council.

It was

Voted, That the General Secretary send suitable acknowledgment to these and any similar messages.

Rev. Charles S. Macfarland, introduced Rev. Charles Stelzle, Field Secretary for Special Service, and Rev. H. K. Carroll, Associate Secretary at Washington, D. C., who presented their sections of the report of the General Secretary to the Council.

The Report of the General Secretary was referred to the Business Committee.

It was

Voted, To send a message of love and sympathy, signed by the President and Recording Secretary, to Bishop Alexander Walters, in view of his illness and consequent absence from this meeting of the Council.

It was

Voted, That the General Secretary, in behalf of the Council, reply to the greetings conveyed by persons and organizations as presented in the report of the General Secretary.

The Report of the Treasurer was presented by Alfred R. Kimball and was referred to the Business Committee.

The Council extended a rising vote of thanks to the Treasurer for gratuitous services rendered during the years of his participation in the work of the Council.

Rev. Elias B. Sanford, Honorary Secretary of the Council, was introduced. Dr. Sanford addressed the Council and presented a volume of 525 pages written by himself and entitled, "History of the Federal Council of Churches."

The message of Dr. Sanford was received with appreciative expressions and was referred to the Business Committee for any action that it might be necessary to take.

Several resolutions, presented by title, were referred to the Business Committee.

It was

Voted, That the Business Committee recommend to the Council the hours at which its sessions should meet and adjourn.

After prayer the Council adjourned to meet at 2.15 P. M.

Thursday Afternoon, December 7, 1916,
2.30 P. M.

The Council was called to order by President Frank Mason North.

The President introduced Rev. William McKibbin as the presiding officer.

Rev. Ellison R. Purdy read the Scripture. Rev. H. J. Kiekhoefer and Rev. D. F. McGill offered prayer.

The following report of the Business Committee was presented by the Chairman, William H. Scott.

The Business Committee

Recommends:

1. That the following Section of the Report of the Committee of Fifteen, be approved:

That, at their stated meetings, the constituent bodies elect or appoint their delegates to the Council and the members to serve upon the Executive Committee of the Council, for periods which shall cover the interval between the quadrennial or biennial meetings of the Council, as the case may be.

2. That the following Section of the Report of the Committee of Fifteen, be approved and that no action is necessary on the similar amendment offered to the Council.

That, for the purpose of intercommunication between the Council and its constituent bodies, the stated meetings of these bodies receive reports of their delegates to the Council and give them the fullest possible consideration; and that the members of the Executive Committee of the Council be charged with reporting to its meetings the actions of their several bodies concerning the Federal Council.

3. The Business Committee, having considered the suggestion of the Committee of Fifteen relative to the holding of a biennial meeting of the Federal Council, recommends that the Executive Committee be directed to exercise freely the authority given it in Article 8 of the Constitution in the calling of an extra session of the Federal Council whenever, in the judgment of the Executive Committee, it seems necessary to do so.

The Business Committee recommends that the following Sections of the Report of the Committee of Fifteen be approved:

4. That the Commissions on Evangelism, the Church and Social Service, Peace and Arbitration, Temperance, and the Church and Country Life be continued under the present constitutional provisions. We express the belief, however, that bodies employing the title of "Commission," should look toward effective organization and service. We recommend, therefore, that the above-named commissions continue to develop resources in order that they may fully meet their tasks and opportunities.

5. That the name of the Commission on Peace and Arbitration be changed to "International Justice and Good-will."

6. That the Commission on Christian Education be continued under its present constitutional provisions, but that this commission should seek its development primarily by furthering cooperative relationships between the various movements and organizations which represent the evangelical churches in the realm of religious education, such as the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the International Sunday School Lesson Committee, and other similar interchurch organizations, and by placing its organization and facilities at the service of these bodies. We confidently express the belief that, while continuing to recognize specific tasks in Christian education, the evangelical churches

should have one combined Council on Christian Education. We, therefore, urge that this commission invite the fullest cooperation in this endeavor.

7. That the Commission on Federated Movements and the Commission on State and Local Federations be united under the name "Commission on Interchurch Federations," with the words "State and Local" in brackets.

8. That the action of the Commission on Home Missions relative to the Home Missions Council be approved.

9. That the Commissions on Home Missions and Foreign Missions be discontinued under their present constitutional provisions, and that committees, not to number more than fifteen members each, be appointed by the Federal Council to establish such relationships as may be made between the Federal Council, the Home Missions Council, and the Conference of Foreign Mission Boards of North America.

10. That the above-constituted committee on Home Missions enter into conference with the Home Missions Council, now a cooperating body with the Federal Council, to consider the question of so adjusting the administration of the Home Missions Council, and so strengthening the cooperative relationship between the two bodies, as more fully to meet the needs of the churches in the field of home missions.

11. That the above-constituted committee on Foreign Missions be instructed to confer with the Conference of Foreign Mission Boards through its Committee of Reference and Counsel, and that this committee be empowered to establish such relationship with that conference as may serve the largest interests involved. We recommend that the Conference of Foreign Mission Boards be invited to present, annually and biennially or quadrennially, reports to the Federal Council such as have been previously presented by the Commission on Foreign Missions.

12. That inasmuch as the Commissions on Family Life and Sunday Observance are for the purpose of survey and report rather than as commissions to be set up with administrative machinery, these commissions be not continued under the present constitutional provisions. We recommend that in their place, these interests be cared for by a committee on Family Life and Religious Rest Day, said committee to present annual, biennial, or quadrennial reports upon these important questions.

13. That the Council express its approval of the appointment of such commissions as that on Relations with Japan for the purpose of considering such particular questions as arise, from the Christian point of view.

14. That the Council approve the appointment of the Special Committee on the Special Interests of the Colored Denominations.

The report was adopted, with the exception of Section 14, which was referred back to the Business Committee.

The following action of the General Conference of the Methodist Episcopal Church was presented by the Business Committee:

We recommend: That the Federal Council of the Churches of Christ in America be requested to arrange for a Council of Churches to meet at the time and place of the European peace conference, to devise plans for reestablishment of cooperation and the more complete articulation of righteousness and peace and the advancement of the Kingdom of heaven on earth.

It was

Voted, That the matter be referred to the Executive Committtee and the Administrative Committee for favorable consideration.

The applications of certain denominations for admission as constituent bodies to the Federal Council were referred to the Business Committee.

Dr. Macfarland stated the actions of the Commission on Home Missions, the Home Missions Council, the Administrative Committee, and the Executive Committee, leading up to the present relationship with the Home Missions Council.

The report of the Home Missions Council was presented by Rev. Charles L. Thompson, Chairman, and was referred to the Business Committee.

In the absence of the Chairman, Bishop Wilbur P. Thirkield, the report of the Committee on the Negro Churches was presented by Rev. Gilbert M. Brink and was referred to the Business Committee.

Rev. Robert E. Dickenson and Bishop H. B. Parks offered prayer.

It was

Voted, That the Business Committee be instructed to present the changes in the By-Laws made necessary by action taken by the Council.

A proposed change in the Constitution was referred to the Business Committee.

The benediction was pronounced by Rev. William H. Roberts and the Council adjourned to meet at 8.00 P. M.

Thursday Evening, December 7, 1916
8.00 P. M.

Bishop Thomas Nicholson presided at the public meeting.

The Scripture was read by Bishop S. P. Spreng. Prayer was offered by Rev. T. F. Hermann.

Raymond Robins addressed the Council on "Cooperation, Efficiency, and Social Redemption."

Prayer was offered and the benediction pronounced by Rev. F. D. Kershner.

Friday Morning, December 8, 1916
9.30 A. M.

The Council was called to order by President Frank Mason North.

The Scripture was read and Bishop C. H. Phillips offered prayer.

The Minutes of the Thursday morning and afternoon sessions were read and approved.

On recommendation from the Business Committee,

It was

Voted, That the Recording Secretary and General Secretary, in their editorial supervision of the record of the proceedings and papers embodied therein, be authorized to use terms, in designating the churches and organizations of our colored brethren, in accordance with their expressed wishes.

The following cablegram was read by the General Secretary:

Paris

Federal Council Second Baptist Church,
St. Louis, Mo.

Union Nationale Eglises Reformees Evangeliques envoie cordial salut des Huguenots Francais, aux freres Americains reunis en concile federal. Dieu les benisse et fasse triompher sur terre justice et amour, par Christ.

JULES PFENDER, *President.*

Resolutions on Prohibition and on the relation of Executive Secretaries of local federations to the Council, were referred to the Business Committee.

A preliminary report was presented by the Committee on Credentials.

The following report of the Business Committee was adopted:

1. The Committee recommends that the hours fixed upon the printed program for the sessions of the Council, be approved.

2. The Committee reports the following communication from the Presbyterian Church in the United States and recommends that the accompanying reply be made:

Spartanburg, S. C., June 12, 1916.

To the Federal Council Churches of Christ in America, Sitting in St. Louis, Mo., December, 1916:

Brethren:

As the Stated Clerk of the General Assembly of the Presbyterian Church in the United States, I hereby respectfully submit to you, in obedience to the Assembly's orders, a paper adopted by that body in session at Newport News, Va., May, 1915. It is as follows:

"While there are thus many things in the reports of the Council which we approve and heartily endorse, there are actions taken which so do violence to the historic and scriptural position of our church that we can do naught else than decline to accept the responsibility for them and enter our protest. In some instances they are contrary to the doctrine of the separation of the church and the state and the only proper attitude of approach which the church has to the affairs of the state; in others they deal with matters that are wholly extraneous to the recognized mission of the church on earth.

"The note sounded for our forward movement in the church is evangelism. Is it not then, of the greatest importance that we guard the pure evangel from accretions that may turn us aside from our great mission and dissipate our energies on the perishing things of time, when they should be concentrated on and consecrated to the mighty things of eternity?

"Troublous times such as these caused that action in the Presbyterian Church which necessitated the birth of the Church South; should we not, then, most carefully guard against the age tendencies which are turning the forces of the church into so many side channels and so weakening the forces of her one supreme call to save men for time and eternity?

"The matters which we would disavow are such as these:

Action concerning the European war:

'(P. 36.) The Federal Council hereby suggests to President Wilson and Secretary Bryan that they take steps at an early date to urge upon the governments of the world the need of a universal treaty, providing (1), (2), and (3), that the signatory powers agree to enforce the observance of the agreement upon the nation that transgresses the treaty by immediate military intervention.'

'That steps be taken to secure similar action on the part of the Roman Catholic Church of the United States, appealing to the Pope, etc., to take similar action in the matter.'

"Again,

'We express the hope that the Congress of the United States will give the several States of the Union the opportunity, according to the principles of our government, to vote for or against a constitutional prohibition amendment.'

"P. 127. Again,

'The Country Church. . . . There is no solution of the problem of the country church apart from the reorganization of rural business.'

"Topics of investigation and report:

'Social Effects of Cooperation;' 'Promotion of Material Property;' 'Educational Betterment.' 'Promotion of Independence and Self-Respect.' 'Promotion of Democracy.' 'Solution of the Trust Problem.' 'Promotion of Political Efficiency.'

"In view of these facts, your Committee is forced to one of two conclusions: Either that this Assembly should now sever its relations with the Federal Council, or that we postpone action with the hope that the said Council may yet regard the principles for which our Church stands, and we recommend that action be deferred for one year."

The General Assembly of 1916, in session at Orlando, Fla., also adopted the following:

"The Assembly has heard with pleasure the addresses of Rev. Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, and of Rev. Dr. William States Jacobs, a member of the Executive Committee of the Council from our Church, and there have also been placed in our hands the Annual Report of the Council, together with certain other communications from that body.

"It will be remembered that the General Assembly of last year placed on record its protest against certain actions of the Federal Council that were deemed to be in violation of our distinctive principles and historic position. See pages 39 and 40 of the Minutes for 1915.

"We gather from representations made to the Assembly, and from the reports of the Council of 1915, that it is the desire of the Council to adjust satisfactorily the matters complained of, but inasmuch as it appears that the action of our Assembly was not laid formally and directly before the Council, and inasmuch as it is a matter of vital importance that we should have a definite and official reply from the Council with reference to these matters, if we are to continue to cooperate cordially in the work of the Council, we recommend that the Assembly repeat the protest of last year and direct the Stated Clerk to transmit this action to the Federal Council, and that, pending a reply, action looking to a withdrawal of our Church from the Council be deferred for one year. The Assembly also requests our representatives in the Council to take charge of this protest and see that it is properly presented."

The careful consideration of these papers is respectfully invoked.

Faithfully,
THOS. H. LAW,
Stated Clerk.

PROPOSED REPLY

"Report of Subcommittee"

To the Business Committee of the Council:

Your subcommittee upon the relations of the Presbyterian Church in the United States to the Federal Council of the Churches of Christ in America begs leave to submit the following report:

"We recognize, with cordial appreciation, the services rendered by the Presbyterian Church in the United States to the progress of American Protestantism. We also recognize fully the high loyalty to principle which has always characterized the pronouncements of this historic communion, as well as its constant emphasis upon the spiritual functions of the church.

"We further affirm that it is the constant effort and desire of the Federal Council to respect fully the principles of its several constituent bodies in harmony with section 4 of the Constitution of the Council which reads:

> 'This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.
>
> It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.'

"With these considerations fully in mind, we have examined with care the points contained in an official communication to the Federal Council certifying the action taken by the General Assembly of the Presbyterian Church in the United States at Newport News, Virginia, May, 1915, afterward affirmed by said Assembly in session at Orlando, Florida, in May, 1916.

"It is our judgment that, with a proper understanding of the situation, there is no real line of cleavage between the principles of the Presbyterian Church in the United States and the Constitution of the Federal Council. We think it proper, however, to recommend that the Federal Council again clearly affirm its adherence to that absolute separation of church and state which is one of the cherished heritages of the great body of American Protestantism. The churches of the Federal Council stand squarely upon this historic principle.

"Again, we recommend that the Council affirm its recognition of the paramount value of evangelism and the primary place which it must occupy in the world of Christian activities and relations.

"We would also call the attention of our brethren of the Presbyterian Church of the United States, and all others, to the fact that no pronouncement of any commission or committee of the Council becomes in any way official until it has been adopted by the Council as a whole. More significant still, after such adoption, the action taken does not become in the slightest respect binding upon any church represented in this Council unless that church, through its own separate and specific approval, elects to make it so.

"While this is true, we would also respectfully caution those who prepare the printed reports which go out as the work of the Council to exercise the greatest care in the selection of the material and the forms of expression used in these documents, inasmuch as the Council, rightly or wrongly, is subject to criticism for any errors or unguarded statements contained therein.

"We recommend further, if in the judgment of the Executive Committee such action is feasible, that a committee of one or more be chosen by the President of the Council, to visit the General Assembly of the Presbyterian Church in the United States at its next meeting, for the purpose of conveying the cordial greetings of this Council, as well as of making such explanation with regard to its work as the situation may appear to require."

Respectfully submitted,
Frederick D. Kershner,
Joseph W. Mauck,
Charles F. Rice,
Committee.

After full discussion, in which the members from the Presbyterian Church in the United States were especially called upon, the report of the subcommittee of the Business Committee was adopted and referred to the Executive Committee.

On recommendation of the Business Committee, the proposals relative to the consideration of the Relief of War Sufferers in connection with Christmas and the Easter season were referred to the Administrative Committee.

The Report of the Commission on State and Local Federations was presented by Rev. Alfred Williams Anthony, Chairman, and was referred to the Business Committee.

The Report of the Commission on Federated Movements was presented by Rev. Roy B. Guild, Secretary, and referred to the Business Committee.

The Report of the Business Committee was resumed, and the following recommendations were adopted:

1. That the proposal "that a committee be appointed to consider conditions in the Canal Zone, said committee to confer also relative to the work of the Union Church at Balboa," be referred to the Home Missions Council and the Conference of Foreign Mission Boards of North America.

2. That the Report of the Executive Committee be adopted, except those items pertaining to amendments to the Constitution and By-Laws.

3. That in denominating the secretaries, the title "General Secretary" shall be used only in connection with the administration of the National Office, and that the Commissions, in designating their secretaries, may use such titles as "Secretary," "Field Secretary," "Executive Secretary," "Assistant Secretary," "Associate Secretary," as the case may be.

4. That the chairman of each denominational delegation or some member of that delegation, duly designated, be requested to prepare or secure the preparation of, an article for the denominational papers, describing this meeting of the Council, to report its actions and its proposals for future action.

5. That the reports of the various commissions, the Executive Committee, and the Secretaries be published in a series of volumes under the editorship of the General Secretary and the supervision of the Administrative Committee and that the records of the Council be published in a separate volume.

6. That for the printing of the volumes of reports the various Commissions shall meet their share of the expenses proportionately according to the space occupied by such Commission.

After prayer by President Joseph W. Mauck, the meeting adjourned.

Friday Afternoon, December 8th, 1916
2.30 P. M.

The Council was called to order by the President.

Rev. J. A. Hamlett read the Scripture, and Rev. J. M. Phillippi offered prayer.

The Report of the Commission on the Church and Country Life was presented by Gifford Pinchot, Chairman, and was referred to the Business Committee.

Resolutions concerning representation of the Executive Secretaries of State and Local Federations in the membership of the Council were referred to the Business Committee.

The following recommendations presented by the Business Committee were adopted:

1. That in reference to the request of the National Child Labor Committee for the recognition of Child Labor Day, we express our entire sympathy with the cause represented by the Committee, but deem it inadvisable to recommend to the constituent bodies or individual churches any special days for any object.

2. That all invitations for the next quadrennial meeting of the Council be referred to the Executive Committee.

The Business Committee recommended that the Council approve the appointment of the Special Committee on Colored Churches and that the name of the Committee be changed to "The Committee on Negro Churches" and that it be continued during the quadrennium.

It was

Voted, That the matter be referred back to the Business Committee with the request that they consider the advisability of discontinuing the Committee.

Rev. Albert G. Lawson, Chairman of the Committee on Credentials, presented the following recommendations, which were referred to the Business Committee:

1. That in harmony with articles 5 and 6 of the Constitution, the members of this Council be called Members, and that article 8 of the Constitution and articles 3 and 5 of the By-Laws be amended

by changing the words "delegates" and "representatives" to the word "members."

2. That alternates be regarded as temporary substitutes for members, becoming members only upon the death, the resignation, or other permanent disqualification of the member.

3. That the Executive Committee, or its Administrative Committee, be requested to furnish to the constituent bodies of the Federal Council a suitable form of credentials for members and alternates.

The Business Committee recommended the following amendments and changes in the Constitution which were adopted by a vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately:

AMENDMENTS TO THE CONSTITUTION

Article 9, Section B. The General Secretary and other Secretaries of the Council, except the Recording Secretary, shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries.

Section c. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every five hundred thousand of its communicants or major fraction thereof, who may be either a minister or a layman, together with the President, all ex-Presidents, the Recording Secretary, and the Treasurer.

The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings, and to fill all vacancies; except that it shall not have power to make any amendments to the Constitution or to the By-Laws. It shall meet for organization at the call of the president of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

Section d. No change.

Section e. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

Article 11 to be changed to Article 10, the last three clauses stricken out, and placed in brackets, with a note indicating the time of their adoption.

Article 10 to be made Article 11, and to read as follows:

Article 11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this Plan shall be reported officially to the several constituent churches.

The Business Committee recommended certain amendments to the By-Laws of the Council which were recommitted to the Committee for further consideration.

The Business Committee recommended the following changes in the Rules of Order, which were adopted:

No. VIII. Change "corresponding" to "recording" secretary.

No. IX. Change "corresponding" to "recording" secretary in the first line and to "General" secretary in the third line.

It was

Voted, That the question of the advisability of securing a larger representation of laymen in the Council be referred to the Business Committee.

It was

Voted, That a Committee of Five be appointed on Constitutional Changes and Codification; and that the Committee on Business be asked to refer to this committee the matters of constitutional changes previously referred to it. The President appointed the following committee.

Dean Shailer Mathews, Chairman
Rev. Edgar Blake
Rev. O. W. Powers
Rev. Alfred Williams Anthony
Rev. F. M. Thomas

Rev. William H. Roberts and Bishop E. R. Hendrix offered the closing prayers.

On motion, the session adjourned.

Friday Evening, December 8, 1916
8.00 P. M.

Rev. Henry Collin Minton presided at the public meeting.

The Scripture was read by Rev. I. N. McCash. Prayer was offered by Rev. James F. Cannon.

Addresses were made by Rev. Harry F. Ward and Professor Edward A. Steiner.

The closing prayer was offered by Rev. William H. Black.

Saturday Morning, December 9, 1916
9.30 A. M.

The Council was called to order by the President.

Rev. William States Jacobs read the Scripture and offered prayer.

The Minutes of the Friday morning and afternoon sessions were read and approved.

The report of the Commission on Foreign Missions was presented by Rev. S. S. Hough and was referred to the Business Committee.

The report of the Commission on Peace and Arbitration was presented jointly by Bishop W. M. Bell and Secretary Sidney L. Gulick and was referred to the Business Committee.

The President presented Hon. William Jennings Bryan, who addressed the Council on the subject under consideration.

The report of the Commission on Relations with Japan was presented by the Secretary of the Commission, Rev. Charles S. Macfarland.

Former-President Shailer Mathews and Rev. Sidney L. Gulick addressed the Council on the recent Christian Embassy to Japan.

The report was referred to the Business Committee.

The President read the following cable addressed to Rev. Charles S. Macfarland.

> "British Council World Alliance cordial greeting. May Federal Council lead to Christian friendship amongst nations.
>
> W. H. Dickinson,
> *British Secretary.*"

Rev. William H. Roberts announced that the President had appointed the following Committee on the celebration of the four hundredth anniversary of the Protestant Reformation:

Rev. William H. Roberts, *Chairman*

Rev. W. C. Bitting
Rev. F. J. Burnett
Rev. E. B. Sanford
Rev. B. S. Winchester
Rev. Peter Ainslie
Rev. Finis S. Idleman
Bishop S. C. Breyfogel
Rev. Charles Enders
Rev. E. Heyl Delk
Rev. G. U. Wenner
Rev. F. J. Prettyman
Rev. Edgar Blake
Rev. Frank M. Thomas
Rev. Lyman E. Davis
Rt. Rev. Morris W. Leibert
Rev. R. A. Webb

Rev. D. S. Schaff
William H. Scott
Rev. P. S. Leinbach
Rev. James I. Good
Rev. George W. Richards
Rev. M. G. Kyle
Rev. D. F. McGill
Rev. Howard R. Gold

Closing prayers were offered by Rev. A. E. Main and Rev. N. Walling Clark, and the Benediction was pronounced by the President.

The Council adjourned.

Saturday Afternoon, December 9, 1916
2.30 P. M.

The Council was called to order by the President, Rev. Frank Mason North, who introduced Hon. Henry M. Beardsley as the Presiding Officer.

The Scriptures were read by Ross A. Hadley and prayer was offered by Rev. D. S. Stephens.

The President announced the substitution of Hanford Crawford for Rev. Worth M. Tippy as a representative of the Methodist Episcopal Church on the Business Committee.

The Business Committee presented the following report which was adopted:

1. In answer to the following resolution:

Whereas, Brethren of the Christian Churches in Holland have appointed a Committee to confer with the General Secretary and other representatives of the Federal Council of the Churches of Christ in America relative to the closer cooperation of Christian forces in the Netherlands, be it

Resolved, That the Administrative Committee appoint a special committee for conference with the Committee appointed by the brethren in Holland.

2. In answer to a memorial relative to the needs of the Army and Navy from Chaplain Orville J. Nave, the Committee

Recommends, That the Federal Council, through its Executive Committee, continue its support of the Religious Welfare League for the Army and Navy.

Recommendations in regard to the matter of Ministerial Relief and Sustentation were referred back to the Business Committee for further consideration.

A resolution in regard to the increase in the number of prize fights and boxing matches was referred at the suggestion of the Business Committee to the Commission on the Church and Social Service.

The report of the Commission on Family Life was presented by Rev. D. S. Stephens, and was referred to the Business Committee.

The report of the Committee on the Centenary of the Treaty of Ghent was presented by Rt. Rev. Morris W. Leibert, and

It was

Voted, that the report be received, placed on file, and the Committee discharged.

Dr. Shailer Mathews; Chairman of the Special Committee, presented a report of progress on the codification of the constitution and by-laws, and also on several proposed amendments to the same.

The following amendment to the constitution was adopted, by a majority vote of the members, followed by a majority vote of the members of the several constituent bodies, each voting separately.

Amendment to Article 5:

Alternates may be chosen and certified to the Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

The following amendments to the By-Laws were adopted:

(By-Laws)

No. 6. The Council shall appoint a Business Committee, to which shall be referred all matters connected with the proceedings of the Council while in session, and all such papers and documents as to the Council may seem proper. It shall consist of two members from each church having twenty or more representatives in the Council, and one from each of the churches having a less number of representatives. The Council may also appoint such other special committees as to it may seem proper.

No. 7. Unchanged.

No. 8.

1. The following Commissions, subject to the Executive Committee, shall be appointed to further the general purposes of the Federal Council as stated in its Constitution within the fields indicated by their respective names.

a. A Commission on Evangelism
b. A Commission on the Church and Social Service
c. A Commission on the Church and Country Life
d. A Commission on Christian Education
e. A Commission on Temperance
f. A Commission on International Justice and Good-will
g. A Commission on Interchurch Federations (State and Local)
h. A Commission on Relations with the Orient

2. Each Commission shall consist of twenty-five or more members appointed from the Christian bodies appointing representatives to the Council, by the President of the Council, and confirmed by the Executive Committee.

3. The members of these Commissions shall serve four years or until their successors are appointed. The Commissions shall report annually to the Executive Committee, and oftener should the Executive Committee require, and quadrennially through the Executive Committee to the Federal Council.

4. The President of the Council shall appoint the Chairmen of these Commissions, which shall have power to choose such other officers for the conduct of their affairs as may be authorized by the Federal Council or the Executive Committee.

5. These Commissions shall not commit the Federal Council to any policy or expense until such policy or expense is approved by the Executive Committee of the Federal Council.

6. The Commissions shall submit their proposed budgets to the Executive Committee, and upon the Committee's authorization of such budgets, may solicit contributions for their work under the direction of the Executive Committee and the Treasurer of the Federal Council.

No. 9. Unchanged.

No. 10. Unchanged.

No. 11. Unchanged.

No. 12. Add the words: "the President shall also appoint the following Standing Committees to work under the direction of the Executive Committee:

1. A committee on Foreign Missions to number not more than fifteen members
2. A committee on Home Missions to number not more than fifteen members
3. A committee on Family Life and Religious Rest Day

The Executive Committee shall have power to establish Commissions or Committees *ad interim,* which may become permanent by the approval of the Federal Council."

No. 13. Unchanged.

No. 14. Unchanged.

It was

Voted, That the Committee be continued, to report to the Executive Committee at the earliest opportunity and also to report directly to the next meeting of the Federal Council.

Hon. Richard Bartholdt was presented by Rev. W. C. Bitting and addressed the Council on the subject of International Peace.

The report of the Commission on Sunday Observance was presented by Rev. Peter Ainslie, chairman, and was referred to the Business Committee.

It was

Voted, That the reference in the report to the United States Steel Corporation be referred to the Business Committee, with the request that it be stricken out.

A resolution concerning the report was referred to the Business Committee.

Rev. Albert G. Lawson, chairman of the Committee on Credentials, presented a report of the members present, which was adopted. (See pages 309-347).

The report of the Commission on Temperance was presented by Rev. Charles Scanlon, Secretary, and was referred to the Business Committee.

Hon. William Jennings Bryan addressed the Council on the subject of Temperance.

Rev. Albert Haupert offered the closing prayer.

The Council adjourned.

Saturday Evening, December 9, 1916

7.30 P. M.

The Council was called to order by the President, who introduced Rev. Edgar Blake as the presiding officer of the session.

The devotional service was conducted by Bishop W. M. Bell.

The records of the session of Saturday afternoon were read and approved.

The following recommendations of the Business Committee

1. *Whereas,* Many of the constituent churches of the Federal Council now have in successful operation boards which are gathering and administering funds for the welfare of disabled and aged ministers and missionaries and other servants of the church; and

Whereas, In the judgment of the Federal Council of the Churches of Christ in America the time has come for organized Protestant Christianity to present a more united and comprehensive appeal to Christian people in behalf of the disabled servants of the church;

Therefore be it resolved, That a committee of the Federal Council be constituted, consisting of one representative from each of the constituent churches of the Council, to be known as the Committee on Ministerial Relief and Sustentation. This committee to give consideration to the whole relief and sustentation movement, and in particular to the forms of it which are at present operative in the several churches of the Council, and shall be authorized, in cooperation with all agencies already existing in the constituent bodies of the Federal Council, to prepare and to issue such united appeal for the whole work of Ministerial Sustentation as shall safeguard the integrity of each separate plan and at the same time enhance the claims of the whole movement, this committee to seek the unity and further efficiency of all such plans. The committee shall be a permanent committee of the Federal Council and shall report regularly to the Executive Committee and to the Council.

In connection with this matter, the Federal Council recognizes, with gratitude to God, that the late Mrs. D. Willis James of New York City has provided by bequest, a sum of $2,250,000 to be equally divided between three of the Christian bodies of the Federal Council for their respective Ministerial Relief or Sustentation Funds.

2. a. *Resolved,* That the Federal Council of the Churches of Christ in America, assembled in Quadrennial Session in St. Louis, Mo., December 6-11, 1916, declares its fraternal Christian sympathy with all suffering peoples and churches of Europe and Asia, and commends them to the brotherly love, generosity, and prayers of all Christian people.

b. *Resolved,* That the Administrative Committee be authorized to send to the Christian churches of Japan and China messages of fraternal greetings in reply to messages received from their churches.

3. We recommend that the report of the Commission on the Church and Country Life be approved.

4. We recommend that the report of the Home Missions Council be approved and the recommendation adopted.

5. That the General Secretary's report be received and filed.

6. That the Treasurer's report be received and filed.

7. *Whereas,* The liquor traffic on interstate rivers is at present unregulated, to the serious demoralization of many communities, and

Whereas, To secure the necessary federal legislation to reform this condition it is requisite that various sections of this country should unite for this purpose, therefore be it

Resolved, That the Commission on Temperance be requested to consider the situation and take such action as may seem wise.

8. We recommend that the matter of application of the International Sunday School Association for relationship to the Council be referred to the Administrative Committee.

9. *Resolved,* That the General Secretary of the Council be instructed to request the Christian people of this country in their public and private worship, during the ensuing Christmas season, to make earnest prayer for the promotion of Christian fellowship and permanent peace among all the peoples of the world.

10. We recommend that the printed report as submitted by the Committee on Credentials be approved, subject to such corrections as may be necessary.

11. That the report of the Commission on Foreign Missions be approved.

12. That the report of the Commission on Relations with Japan be approved, and that the name of the Commission be changed to the Commission on Relations with the Orient, and that the Commission be made permanent, and that the By-Laws be changed or amended by the addition of the name of the Commission.

13. That the report of the Commission on Federated Movements and the report of the Commission on State and Local Federations be approved.

Rev. William H. Roberts, chairman of the Committee on the Four Hundredth Anniversary of the Protestant Reformation, presented the report with certain resolutions which were referred to the Business Committee.

The report of the Commission on Christian Education was presented by Dean Wilbur F. Tillett, chairman of the Commission.

It was

Voted, To refer the report to the Business Committee.

The report of the Conference of Theological Seminaries was submitted by Dean Wilbur F. Tillett, and was referred to the Business Committee.

The report of the Conference of the Religious Press was presented by Rev. Howard B. Grose, and referred to the Business Committee.

The report of the Committee on Publicity was presented by the Chairman, Rev. Howard B. Grose, and referred to the Business Committee.

Prayer was offered by Rev. Philip Vollmer.

It was

Voted, To adjourn.

Monday Morning, December 11, 1916

9 A. M.

The Council was called to order by the President, Frank Mason North, who introduced Rt. Rev. Morris W. Leibert as the presiding officer.

The Scriptures were read by Professor G. A. Haury and prayers were offered by Rev. D. J. Brandt and Rev. George Elliott.

The minutes of the session of Saturday afternoon were read and approved.

It was

Voted, That a committee on closing resolutions be appointed. The President appointed the following committee:

Rev. George Elliott, Rev. William H. Black, and Rev. George Reynolds.

Rev. William H. Roberts, chairman, presented the report of the Commission on Evangelism which was referred to the Business Committee.

It was

Voted, To instruct the Business Committee to strike out from the report all that part of it beginning on page 31 with the words "Seven hundred and thirty-one cities, etc.," to page 34, down to the section entitled "Recommendations."

The following amendment to the report was also referred to the Business Committee—to substitute the words "to consider methods of work in each denomination" for the words "Standardize the work of each denomination."

Rev. William E. Biederwolf addressed the Council on the subject of Evangelism.

The President introduced Rev. Clair E. Ames, Secretary of the St. Louis Federation, who addressed the Council.

The report of the Committee of One Hundred "For Religious Activities at the Panama-Pacific Exposition" was presented by President Warren H. Landon, and it was voted that the report be received and placed on file and the Committee discharged with the thanks of the Council.

The report of the Commission on the Church and Social Service was presented by Rev. Worth M. Tippy, Chairman, and was referred to the Business Committee.

The following resolution, offered by Rev. W. C. Bitting, was adopted, after the suspension of the usual rule referring resolutions to the Business Committee:

> The Federal Council of the Churches of Christ in America, composed of members appointed by thirty Christian bodies with eighteen millions of communicants, extends to the Christian brethren in countries now engaged in war its deepest sympathy, born of Christian faith and brotherhood. Our hearts have been touched as we have learned of the sufferings that war has brought, and have been stirred by the reports of the deepening of the Christian spirit through sorrow and self-devotion.
>
> We pray that their tragic experiences may inspire us all to a deeper loyalty to the spiritual realities in which believers in Christ are one, and that the time may soon come when differences between nations shall be adjusted in the spirit of the gospel of Christ rather than by appeal to arms. Especially do we hope that the present war may come to a speedy end, and call upon all Christians throughout the world to cooperate in an effort to establish a peace that shall be lasting because based on justice and good-will.
>
> We, therefore, instruct our Executive Committee to extend this expression of our Christian sympathy and this appeal to the churches of Christ to the brethren beyond the seas, and authorize it to adopt such methods in so doing as may seem to it effective and expedient.

The following actions were taken on the report of the Business Committee:

1. On the report of the Commission on Peace and Arbitration

It was

Voted, That the whole matter contained in the report with reference to military training in the public schools be laid on the table.

It was

Voted, That the further consideration of the report be made the first order of the day this afternoon immediately after devotional service.

2. On the report of the Special Committee on Colored Denominations

It was

Voted, To adopt the following report of the Business Committee:

The Business Committee recommends that the Report of the Committee on the Special Interests of the Colored Denominations be approved with the following amendment:

That this report be amended by omitting the paragraph at the bottom of page 10 beginning with the word "publicity" continuing to the word "yet" on the third line on page 11.

The Business Committee also recommends as follows:

(1.) That the Council approve the action of the Executive Committee in appointing this Special Committee to bring these great needs and unfulfilled opportunities to the definite attention of the Council.

(2.) That the Council take this opportunity to express its deep satisfaction and joy that in the Federal Council we have the opportunity to bring together, in the love and fellowship of Christ, the churches of the two races which share together the life of our nation and which together contribute to its development, and we believe that the two races should share together a work common to both and to all the children of God.

We would recognize, however, that there are special needs and peculiar opportunities of the four denominations composed of our colored brethren and those of other bodies and we recommend

(3.) That the Report of the Committee on the Special Interests of the Colored Denominations be submitted to the Commission on the Church and Social Service, the Commission on Evangelism, the Commission on the Church and Country Life, the Commission on Temperance, the Commission on Interchurch Federations, and the Home Missions Council, with the request that in the work of these Commissions special and earnest attention be given by the appointment of particular committees, if desired, to these needs and opportunities.

If desired, such special committees may jointly confer upon their work and pursue it in cooperation.

(4.) That these Commissions, in their annual and quadrennial reports, to the Executive Committee and to the Council, give an adequate section to this work.

(5.) That the Executive Committee and the Administrative Committee, in the light of these reports, shall take such action or institute such procedure at any time as shall carry out the work proposed and secure the ends desired.

The Business Committee believe that this procedure will provide the most effective means of carrying out the proposals of this Report, as well as such other work as shall be found possible from time to time.

The Business Committee, through John M. Glenn, also submitted the following statement, on behalf of the members designated in its heading:

STATEMENT TO THE FEDERAL COUNCIL FROM THE REPRESENTATIVES OF THE NATIONAL BAPTIST CONVENTION, THE COLORED METHODIST EPISCOPAL CHURCH IN AMERICA, THE AFRICAN METHODIST EPISCOPAL CHURCH, AND THE AFRICAN METHODIST EPISCOPAL ZION CHURCH, AND OTHER CHURCHES OF COLORED MEMBERSHIP.

Dear Brethren:

The members of these churches represented in the Council desire to express their joy in sharing the fellowship of the Federal Council of the Churches of Christ in America, and in uniting in its work with the equal rights and privileges accorded us.

We recognize also with pleasure the appointment of a Special Committee which was appointed to bring to the attention of the Council the special interests of our race.

We desire to ask that our work and needs be considered just the same as those of any other members of the Council, and we express our desire to share in the work of all the Commissions of the Council with the privilege of bringing the needs of our people to the attention of those Commissions.

At the same time, it is clearly apparent that our churches have particular necessities different from those of the other churches in the Council. Therefore, we may desire to bring to the attention of the Council or its Executive Committee special matters which we believe should call for special action.

We would respectfully express the feeling that our race on the one hand suffers many wrongs from those who are stronger than we, but still more we rejoice that those who are stronger than we sustain and help us.

We feel that there is danger that our people may sometimes lose their faith in their brethren of the white race, and we believe that the Council should never hesitate to condemn the grievous wrongs done us, and yet we desire that the Council shall not do or say anything which may increase strife and bitterness. We ask no special consideration. We only ask for justice in the spirit of love. We ask that the Council, through the work of its Commissions, shall not only help us in righting our wrongs, but also in lifting our people in education, in their social conditions, and, above all, in their moral and spiritual life.

It was

Voted, That the statement be received and entered on the records.

Prayer was offered by Rt. Rev. Morris W. Leibert.

The meeting adjourned.

Monday Afternoon, December 11, 1916
2.30 P. M.

The Council was called to order by the President.

The Scriptures were read and prayer offered by Rev. T. Lehmann.

The minutes of the session of Saturday evening and Monday morning were read and approved.

The following recommendations of the Business Committee were adopted:

1. That the report of the Commission on Peace and Arbitration with the eleven recommendations contained in the report, seriatim, be adopted.

2. That, on the resolution on the development of state and local federations, action be taken as follows:

Resolved, That this Council direct its newly appointed Commission on Interchurch Federations (State and Local), to give especial consideration to the development of State Federations, in order, in the most efficient and economical manner, to cover the whole field of interchurch work, rural as well as urban, the combination of churches as well as cooperation by the churches.

3. In answer to a resolution adopted by the Council of Federation Executive Secretaries at St. Louis, December 5, 1916.

RESOLUTION

Whereas, The executive secretaries of State and Local Federations are in the closest touch with the practical problems and details of federation work, and therefore are, on the one hand, most vitally concerned in the action of the Federal Council of the Churches of Christ in America, and on the other, are in a position to be of the greatest service in its discussions; therefore:

Resolved, That this Council of Executive Secretaries respectfully petition the Federal Council of the Churches of Christ in America to consider how such secretaries may be given some representation in its membership, either by making them corresponding members, ex officio, or by suggesting to the constituent denominational bodies that in the selection of their representatives they name a due proportion of such men with a practical experience in the details of Church Federation.

The Committee recommends that the resolution be referred to the Executive Committee.

4. On a larger attendance of laymen in the Council. The Committee recommends that the Council call the attention of the Constituent Bodies to the importance of securing as large an attendance of the lay members in the delegations as possible in the Council.

5. That the report of the Commission on Family Life be adopted in the form as amended by the Business Committee. (See Vol. V.).

6. On the report of the Committee on Publicity, the Committee recommends that the report be adopted.

7. On the report of the Religious Press Conference, the Committee recommends that the report be adopted.

8. On the report of the Commission to arrange for the celebration of the Four Hundredth Anniversary of the Protestant Reformation, the Committee recommends that the report be adopted.

9. On the message of Dr. Sanford, the Honorary Secretary, the Committee recommends that the following resolution be adopted. (This resolution was adopted by a rising vote):

The Federal Council is grateful to God for the spared life and restored health of its Honorary Secretary, Rev. E. B. Sanford, and rejoices in his presence at this Quadrennial. What this great movement owes to his idealism, faith, tact, love, and persistence, cannot now be adequately measured or expressed. In the love and confidence of his brethren in all the churches, he may find some compensation for the sacrifices and services of the long and trying years before success became assured. The Council would also place on record its high appreciation of the service rendered by Dr. Sanford in the writing of his reminiscent story of the origin and history of this great Council, and accepts with gratitude his tender of this interesting contribution to the history of the movement as a part of his message as Honorary Secretary. May the blessing of God abide upon him, and the light shine more and more brightly upon his pathway even unto the perfect day.

10. On the report of the Commission on Christian Education. The Committee recommends that the report be adopted.

11. On the report of the Commission on Sunday Observance. The Committee recommends that the report be adopted.

It was

Voted, That the following additional resolution (supplemental) be adopted:

That while we concede the right of all who conscientiously choose to do so, to observe the seventh day of the week as a day of worship, yet, believing as we do, that the growth and permanency of our civil and religious institution demands the legal sanction and protection of the one day as the Christian Sabbath, and further, in view of the fact that the Supreme Court of the United States has given its approval to Sunday Laws as a part of the common law of the land, therefore, we pledge ourselves to seek the enactment and enforcement of both state and federal laws for the preservation of the Christian Sabbath.

It was

Voted, That the following paper from the Seventh-Day Baptists and also the Resolution of Rev. J. T. Bergen, be made a part of the record:

To the Federal Council of the Churches of Christ in America
St. Louis, Missouri, December, 1916:

Dear Brethren:

While appeals to state or national government for the support of distinctly religious institutions seem to us to savor of union of church and state, yet with the understanding that the report of the Commission on Sunday Observance is to be interpreted in the light of the Constitution of the Council, we do not oppose its adoption.

Individually or denominationally our people have been associated with this great movement from its beginning. We believe in it. Its expenses have a place in our Conference budget. We are loyal to its principles, and labor for their extension.

Your splendid courtesy has more than once stirred our hearts; and we beg you to record the following as an expression of our attitude toward the work of our Commission on Sunday Observance.

Under the Christian dispensation all time and places and the whole of life are holy. For this very reason, some day, conscientiously regarded, should be especially given to letting God come into our minds and hearts. And the day on which God thus finds men, and on which men find in him their Father, and in every man a brother, is truly a Religious Rest Day.

Yours sincerely,

Arthur E. Main
Boothe C. Davis
A. J. C. Bond
Edwin Shaw
Delegates from the
Seventh-Day Baptist
General Conference

RESOLUTION OF REV. J. T. BERGEN

Resolved, That the Federal Council commends the courtesy and breadth of the Seventh-Day Baptist Brethren in their statement concerning the Day of Rest.

12. On the report of the Commission on Temperance, the Committee recommends that the report be adopted.

13. On the report of the Commission on the Church and Social Service, the Committee recommends that the report be adopted.

14. On the report of the Commission on Evangelism, the Committee recommends that the report be adopted, with the omissions and amendments, as made by the Business Committee. (See Vol. V.).

15. On credentials, the Committee recommends:

That the Executive Committee, or its Administrative Committee, be requested to furnish to the constituent bodies of the Federal Council a suitable form of credentials for members and alternates.

16. On the historical and informational parts of reports of Commissions, the Committee recommends the adoption of the following resolution:

Resolved, That the Council hereby declares that the historical and informational portions of reports of Committees and Commissions approved by the Council are not the voice of the Council in the same sense as the recommendations and resolutions duly adopted.

It was

Voted, That it is the sense of the Council that the published records of this session, with the reports of Commissions, be reduced under the editorial supervision provided by the administrative office, to the smallest possible proportions consistent with the statement of essential information and decisions.

It was

Voted, That the Council make a record of its appreciation of the efficient and faithful services of the chairman, secretary, and members of the Business Committee.

It was

Voted, That the following resolution of George Warren Brown be referred to the Commission on Social Service.

"That local church federations be advised to establish a department of industrial conditions, and that a secretary for such department be maintained who shall address the head officer of each organization operating factories or mills an appropriate letter requesting that the courtesy of the management be extended to the industrial secretary of the church federation. Upon the receipt of such invitations from these organizations, a letter of appreciation shall be sent in reply, to be followed by an introduction of the secretary for examination and report on safety appliances, sanitary, health, and other industrial conditions, these reports to be made to the local federation and also filed with the Federal Council Commissions to be tabulated in a general report."

It was

Voted, To proceed to the election of Vice-Presidents, members of the Executive Committee, and alternates. The Secretary read the nominations, and

It was

Voted, That the list be approved and that the names therein contained be elected to the respective offices for which they were nominated. (See pages 350-357).

It was

Voted, That further additions to these lists and the completion of defective lists be referred to the Administrative Committee with power.

It was

Voted, That any items of business left unfinished by the Council be referred to the Executive Committee with power.

Rev. George Elliott presented the following report of the Committee on closing resolutions of thanks and appreciation, which was adopted.

We rejoice that our former Presidents Bishop E. R. Hendrix, Dean Shailer Mathews, and Rev. William H. Roberts, Chairman of the Interchurch Conference on Federation in New York in 1905, have been with us to add to their valuable service in office the counsel born of their wisdom and experience.

To the General Secretary, Rev. Charles S. Macfarland and his coadjutors, we render the tribute due to official fidelity, unfailing courtesy, and tireless service.

To the Recording Secretary, Rev. Rivington D. Lord, and his associates we are grateful for the ability and accuracy of their work.

To our Treasurer, Alfred R. Kimball, we are under obligation for another quadrennium of self-denying service.

Our indebtedness to the Church Federation of St. Louis can be but poorly expressed in words. The Chairman, Rev. William C. Bitting, and his associates on the various local committees have left no convenience for our comfort or facility for our work unsupplied. Through them we would convey our gratitude for the gracious hospitality of homes, the provision of public speakers, the clerical assistance and equipment, the convenient arrangement of exhibits, and other official and personal courtesies, beyond our power of remuneration or proper acknowledgment.

We heartily thank the officers of the Second Baptist Church for the use granted us of every part of their beautiful and commodious building for the sessions of the Council and its Commissions, nor can we forget the similar courtesies granted by the St. John Methodist Episcopal Church, South, and the Kingshighway Presbyterian Church.

We appreciate the valuable publicity given by the full and faithful reports of the public press.

This memoir of our gratitude would not be complete without mention of the ad interim work of the Executive Committee, the monumental labors of the various Commissions and Committees, whose reports are a record of noble achievement and a program full of promise for the future activities. Without this library of research, our coming together would have been less fruitful. We cannot name these scores of patient toilers, but ask them every one to be assured of our heartiest thanks.

The Federal Council of the Churches of Christ in America concludes its Third Quadrennial Session with devout thanksgiving to Almighty God for the good providence which has attended our coming and our days of assembly, for the ministry of his grace which made our meeting the means of much personal spiritual profit, and for his spirit of love which has guarded our debate from dissension and unseemly strife and brought us to an inspiring vision of a larger unity in Jesus Christ.

We welcome the presence of our Honorary Secretary, Rev. E. B. Sanford, and congratulate him on seeing so rich a fruition of his hopes and services.

It was

Voted, That we request that Dr. Sanford prepare and transmit to Rev. J. H. Garrison, a suitable resolution expressive of the regard of the Federal Council and our sense of loss in his absence from the sessions of this quadrennial meeting.

It was

Voted, That the thanks of the Council be extended to the chairman of the Business Committee, William H. Scott; to its secretary, Rev. Charles E. Schaeffer; and to the other members of the committee.

Closing prayers were made by Rev. Charles S. Macfarland, Rev. E. B. Sanford, and the President, concluding with the Lord's Prayer, in which the members of the Council joined.

The Benediction was pronounced by the President, Rev. Frank Mason North.

The Council adjourned.

RIVINGTON D. LORD,
Recording Secretary.

IV.

Minutes of the Preliminary Meeting of the Executive Committee at the Hotel Warwick,

St. Louis, Mo., Monday, December 11, 1916, at 8 P. M.

The new Executive Committee of the Federal Council was called to order by President Frank Mason North.

The following members were present: Messrs. William H. Allison, Alfred Williams Anthony, J. R. Bennett, A. J. C. Bond, F. W. Burnham, Henry J. Christman, Hanford Crawford (Alternate), Robert E. Dickenson, George Elliott, Howard B. Grose, R. A. Hutchinson, W. H. Jernagin, Alfred R. Kimball, Albert G. Lawson, Morris W. Leibert, Paul H. Linn, Rivington D. Lord, Arthur E. Main, Joseph W. Mauck, Henry Collin Minton, John M. Moore, Oliver W. Powers, S. D. Press, R. C. Ransom, William H. Roberts, Robert L. Rudolph, William H. Scott, Frank M. Thomas, George U. Wenner, W. C. Woodward.

Prayer was offered by Rev. John M. Moore.

Rev. Charles S. Macfarland was unanimously reelected the General Secretary of the Federal Council.

Rev. Rivington D. Lord was unanimously elected Recording Secretary of the Executive Committee.

It was voted that a meeting of the Executive Committee be held in New York on Thursday, January 11, 1917, at 2.30 P. M., at the national headquarters.

It was voted that a special committee of five be appointed on nomination for officers and secretaries to report at the meeting of January 11, 1917.

The Chairman appointed the following committee: Messrs. Glenn, Herring, Haven, Idleman, Roberts.

It was voted that the General Secretary and the Recording Secretary be directed to prepare an agenda for the meeting of January 11, and that a copy of the same be sent to the members of the committee at least one week before the time of the meeting.

It was voted that the present Administrative Committee be continued until the January meeting of the Executive Committee.

It was voted that the next meeting, to be held in January, 1917, is not to be considered as the meeting for which the payment of the traveling expenses of the members is provided.

It was voted that the resolution of the Federal Council concerning prayer during the Christmas season for peace be sent out to the religious press by the General Secretary as soon as possible.

It was voted that the President of the Council be requested to act as the Chairman *pro tem* of the Executive Committee.

It was voted to adjourn to meet on January 11, 1917, at the general headquarters in New York City.

The closing prayer was offered by Hanford Crawford.

(Signed) RIVINGTON D. LORD,
Recording Secretary.

V.

The Present Outlook for Cooperative Action by the Churches

ADDRESS OF THE PRESIDENT, DEAN SHAILER MATHEWS

Four years ago history seemed certain to follow general tendencies then discernible. The immediate problems which faced the church were largely those of healthful development within limits set by normal conditions. So far as competent observers could foresee, the program of Christian ideals, though not as rapid as we could hope, was not threatened by any social cataclysm, and the finality of the ethics of Jesus was not seriously questioned except by antichristian radicals.

How changed is the present situation! We see Christian Europe at war and the entire world convulsed. The economic forces of civilization are utterly disarranged, the hopes which were held for the speedy triumph of Christian morality are weakened, and Jesus as a teacher of practical ethics is again standing before Pilate.

The Federal Council would have been unfaithful to its mission if it had not faced the tasks which this terrible situation has laid upon American churches. If our American Protestantism had proved itself incapable of forcible self-expression at such a moment, we might well distrust its future. But, as it proved, the chaos into which our world was thrust has served to unite rather than to dismember American Christianity. The Federal Council, which in 1912 was beginning to find itself, has proved to be a providentially prepared agency in a time when united action alone could be effective.

But the Federal Council has had other difficulties to confront during these four years. Human nature is so constituted that it is always easy to arouse enthusiasm for an idea not yet in operation. In fact, nothing is more crucial in a pioneering movement like that represented by the Federal Council than the effort to bring ideals into the field of action. Administration is always the test of ideals. It has been no accident that the Federal Council has been forced to steer a rather difficult course. If it had confined itself to conventions and speeches, it would have been charged with being merely doctrinaire. If, on the other hand, it actually became effective, it was in danger of being charged with establishing a super-authority, a sort of Protestant papacy. That the Federal Council has altogether escaped these two opposite criticisms can hardly be admitted. There have been those who have accused us of dwelling in a utopia of generalizations beyond realization; there have been others who have not hesitated to say that federation, whether represented by the Council or by local organizations, is a blow at the independence of denominations.

I am very sure that an examination of the reports which are to be submitted to this Council will show how unfounded is each of these two criticisms. As the Committee of Fifteen appointed to examine into the working of the Federal Council reports, "In all its movements the Council has kept within its constitutional provisions and has given full expression to the unity of evangelical Christianity."

I

The operations of the Council will be reported in full in the course of its sessions; for our present purpose it will suffice to mention certain outstanding accomplishments, the consideration of which will enable us to interpret more accurately its significance to American churches.

The finances, which in 1912 were a source of no small embarrassment, have been placed on a satisfactory basis, although the extent of operations has compelled a budget for 1916 of over $100,000. The office force has grown from an acting secretary to a very considerable body of trained specialists, acting in cooperation with the very efficient general secretary; and the quarters, which in 1912 were two office rooms, have expanded into a group of offices in New York and Washington aggregating something over twenty-five rooms.

But, important as are these evidences of growth, they become almost insignificant in comparison with the work which the Council has been conducting. In general, this may be described as twofold: first, the cultivation of the growing sense of evangelical unity among its cooperating denominations, and second, the expression of this community of feeling at points where such expresssion was both possible and needed. So far as the first of these two purposes is concerned, little need be said except to call attention to the fact that the meetings of the Executive Committee as well as the work of certain of the commissions has shown a steady progress in the spirit of cooperation among Christian bodies. The Council has been in constant touch with its constituent bodies, and has endeavored to make itself a clearinghouse of information and a means of better mutual understanding. Such service, great as it is to the efficiency of our American Protestantism, can hardly be reduced to statistics, but it has its place among those potent influences which stream from the church of Jesus Christ.

In the second group of activities, the Federal Council has been much in the public eye. Under its auspices continuous religious work was carried on in connection with the Panama Exposition, and there have been instituted the American Peace Centenary Committee, the American Branch of the World Alliance for Promoting International Friendship through the Churches, the great cooperative movement for war relief among the peoples of Europe and Asia, and the assistance for the French Protestant churches. In addition, the Council has in the name of the churches called American Christianity to prayer for great emergencies, as well as for the weeks of prayer of the Christian year. It has furthered international good-will by the presence of its representatives both in Europe and in Asia. Through its commissions it has faced social problems, the needs of the rural church, evangelism, education, as well as matters in which outstanding action was more difficult. It has organized two commissions: that on Rural Life, and that on Federated Movements. The importance of these various undertakings is evinced in their mere recital. Never before in history has there been anything comparable with this expression of the common spirit of evangelical Protestantism.

These accomplishments, however, have been at the same time a sort of laboratory practise for the Federal Council. In the quadrennium from 1908 to 1912 a number of theories were tested and approved or rejected. Among these was the plan of establishing branch secretaries and thus organizing the entire nation into districts centering around the office in New York. Experience soon showed that this type of federated work was quite impracticable, and was altogether inferior to such work when undertaken by local initiative. During the present quadrennium there has been no attempt at reviving this policy. In fact, the passage of time has made clearer the fact that the function of the Federal Council is not to establish federations or to bring about local unions of churches, but rather to be exactly what its name implies: a council representing the denominations in their organized capacity.

There is a danger at this point to which those responsible for the conduct of the affairs of the Council have not been indifferent: it is that the Council might become bureaucratic, and that it should put in the hands of a small group of men power to set forth their own ideals and impressions under the guise of a representation which at the best can be only imperfect. The fact that those charged with the administration of the Council have been aware of this danger has been apparent to all those at all in touch with the operations of the Council and administrative commissions. Equally evident has been the determination on their part to avoid this danger at every turn. The General Secretary and Administrative Committee have been especially cautious, and, at every point in which such misinterpretation was possible, have been careful to set forth clearly and unqualifiedly the actual situation. Their success has been most gratifying. The Federal Council at the present time stands pledged to no peculiar theories, social, theological, or political. It has refused to lend itself to programs threatening to identify it with some program or party, and has stood unqualifiedly for those great principles which are in the heart of our evangelical faith.

II

More important, if possible, than these accomplishments is the meaning of the movement which they express.

1. The operations of the Federal Council during the past four years show the persistence of denominational integrity. During this period there has been no amalgamation of large religious bodies, except that of the Free Baptists, who have to a very considerable extent combined with the Northern Baptist Convention. This persistence of denominational loyalty is all the more noteworthy from the fact that during these four years there has appeared a very decided increase of denominational activity. There are few of the great denominations which have not undertaken forward movements. The Men and Millions Movement of the Disciples, the Five-Year Pro-

gram of the Baptists, the Five-Year Program of the Congregationalists, the great movement on the part of the Methodists and Episcopalians for pensioning their ministry, are but a few of the outstanding indications of the hold which denominational loyalty has upon American Christianity. Nor is there any indication that the attempt at cooperative movements such as the Federal Council represents is tending toward a destruction of denominational organizations. Even interdenominational movements like the Christian Associations have their roots in recognized denominations.

The Federal Council conserves this loyalty of denominations to their history and their characteristic doctrines and politics. It has never undertaken even to discuss such elements. It is an outstanding illustration of the fact that while there are many members there is only one body, the head of which is Christ. So far as we can forecast the future, there is no indication that American Christianity will be organized along other lines. For my own part, I cannot see how the existence of denominations can cease in Protestantism. Denominational alignments may in some cases disappear, as in the case of those denominations that are closely alike, but denominations are likely to be a persistent fact. Any attempt at developing Christian unity must start with this fact. Criticism of the Federal Council on this ground is likely to be mere doctrinaire petulance. In the Federal Council we are trying to take things as they are, not as some of the brethren are endeavoring to persuade us they ought to be.

2. But denominationalism during the past few years has been undergoing a very remarkable change. Whereas most denominations started in the spirit of sectarianism and became belligerent bodies, denominationalism at the present time is rapidly becoming cooperative. It represents the federal idea rather than the imperial. Already cooperative devices and methods have been discovered by which it is possible for denominations to work together on broad principles without interference with each other's rights and without raising the question of each other's errors. I would call attention to the reports of the Commissions on Home Missions, Foreign Missions, Evangelism, Christian Education, and State and Local Federations, to indicate how effective a device denominationalism is becoming for bringing about an active Christian cooperation. Without insisting on any but the most vital doc-

trine, the evangelical denominations are moving together in a way which was barely dreamed of half a generation ago.

Thus within Protestantism we are discovering that spiritual solidarity of which men have sung, but which has been with great difficulty put into operation. In other words, the present method is not that of getting Protestant Christians to agree on doctrine, but that of influencing them to cooperate in service. The way to get together is to work together. Particularly has this been shown in the past four years in the impact which Protestantism as represented in the Federal Council has been making upon the fields of human need which were almost neglected in the earlier operations of the churches. I mention only three fields in which the Federal Council has been able to focalize the widespread interest of its constituent members in the interest of an extension of the influence of the gospel upon human affairs:

(1) In the field of social service the Federal Council has been and is able to share in the leavening of social evolution with the spirit of Jesus Christ. Probably in no field of church activity are the problems more difficult or more vital. Wisdom and sanity are as needful here as in any field of moral endeavor, yet it is unthinkable that men and women under the leadership of Jesus Christ can be content to endure social conditions as they are now. The seriousness of the crisis has been intensified by the commercial expansion due to the war, and if the church is not ready to step forth with a frank message which shall crystallize the moral sentiment of its members, industrial relations will go on their way outside of Christian influence in much the same way as have the relations between nations. The pressure upon men who would make actual application of Christianity to social affairs in any reconstructive fashion is very great. But this fact simply intensifies the need of the further inculcation of Christian principles. There is no denominational question here involved but one that is fundamentally religious. Our Commission on Social Service has been able to be of real assistance in many cases, not only in setting forth the facts in certain labor disturbances, but in agitation for the enforcement of laws for the benefit of workingmen. In such connections, the fact that the Commission represented the Council has given it far more weight and influence than could possibly belong to any strictly denominational group.

While this is only one aspect of the demand which the world is making upon Christianity, it is at least one so vital and so terribly immediate that we may well pray that wisdom and the spirit of Jesus Christ may be given to all Christians, whatever may be their economic lot in life.

(2) In the field of international relations, the Federal Council has also been able to make evident the place of the Christian spirit in human affairs. Here again there is no possibility of doctrinal or ecclesiastical differences. Either internationalism is to be subject to the laws of Christian morality, or it is not. If the former is to be the case, it is the business of the churches to bring to bear their proper ideals upon those responsible for international policies. It is, of course, an almost unprecedented effort which the Federal Council has been making at this point. Frankly disclaiming all political affiliations, representatives of the Federal Council have been able to carry to many nations, including those at war, a message of Christian friendliness, and thus to keep alive a loyalty to the kingdom of the spirit which ultimately must rule in the kingdoms of the world. The mere fact that in such action these representatives were authorized by an organization such as the Federal Council had an influence which would not have been possible otherwise.

Indeed, to a certain extent, the Federal Council is itself a training school in international politics, for it is breaking the way by which various independent bodies can act together for the common end which expresses the fundamental purpose of their existence. We are repeating in a way the history of the church. As the local church has been the school and laboratory in which have been worked out ideals of political freedom, so interdenominationalism is the laboratory in which can be worked out some of the problems of internationalism. For if denominations cannot live together in peace, how can Christians fairly expect to teach nations to live together in peace? If Christian churches cannot keep from quarreling, how can they teach the nations to keep from war?

(3) Most recent of all our undertakings is the effort to evangelize our rural life. The Commission on Rural Life was the outgrowth of the Commission on Social Service, but it has already attained an independent position, and after the remarkable meetings held in Columbus in 1916, in connection with the meetings of the Executive Committee, the Commission on

Rural Life is certainly to be regarded as one of the leavening influences in America. That it faces difficult and delicate problems has already become apparent. It must undoubtedly work out results by experiment rather than in accordance with preconceived theories. But it is at least bringing to bear upon our rural life a conception of a great evangelical Christianity, as distinct from the competition which too often has marked the church life in small communities. No careful student of present tendencies in American life can avoid seeing that only as denominations cooperate in some way in the maintenance of churches in country districts can those districts be prevented from falling into irreligion of the densest sort. The Federal Council here, as in the case of social service and internationalism, will prove itself of immense service.

3. A third tendency of our modern church life indicated by the work of the Federal Council during the past four years is the growing desire for a united expression of a generic Christian attitude. This, of course, may be in a way regarded as a phase of the cooperative movement among denominations to which reference has already been made. But it is even deeper. Everywhere throughout the country thoughtful men and women are undertaking some form of federated Christian work. The report of our Commission on State and Local Federations and of that on Federated Movements are almost revolutionary reading when one compares them with the total indifference to anything like cooperative action which marked the earnest Christian life of a generation ago. The interesting fact here is that we seem to have passed into a second stage. We first established organizations to federate certain types of Christian life; now we are trying to federate these federated movements. The list of such movements contained in the report of the Commission on Federated Movements will show that there is already overlapping of operations of these movements that have started independently to give coherence to Christian activity. Just how far this overlapping can be avoided the future alone can tell, but the thoughtful leaders of great Christian undertakings are impatient of unnecessary duplications of organization and work. That the Federal Council can be of great service in the way both of expressing and of directing this attitude of mind, events have thoroughly shown.

4. But deeper than all these indications of a renewed life

in American Protestantism is a more distinct recognition of the moral dynamic which lies in the evangelical faith in Jesus Christ. One of the earliest discussions into which the Protestant movement entered concerned the relation of faith and works. The answer finally given to the questions which this discussion aroused were eminently sane theologically, and across the centuries Protestantism has insisted that faith must be energized by love. But never in the history of the Protestant movement has the attention of men been so consciously directed to the unifying power of the gospel *of* Jesus which so supplements the gospel *about* Jesus. We have invented no new doctrine, but rather have we come to see that if we call him Lord and do the things he commands us, we have the reinforcement of God Almighty. The Federal Council in its insistence that its one bond of union shall be the recognition of Jesus Christ as the divine Lord and Savior is simply voicing the precious ethical and moral dynamic of such a confession when it represents the churches in an ever more concerted attack upon moral disorders. The old discussion which was settled once in theological terms is now being settled in moral terms as well. Love to our neighbor is being set forth, not as coordinate with, but as a part of the dynamic of the love of God. As our understanding of human life has grown more intelligent, we have found new power in a message of a God reconciled to the world. In Christ's name we urge the world to be reconciled to God. And we know that such reconciliation must be expressed in better ordered life, both individual and social. Even more than the transformation of denominationalism and the disclosure of the spiritual solidarity in Protestantism, this larger recognition of the principles which Jesus himself enumerates and expounds, this larger willingness to pay the price of loyalty to such teachings, is the most significant phase of the religious life as represented by the activity of the Federal Council. We have come more clearly to see that if we accept Jesus as the Son of God, we can safely accept his principles as ultimately practicable among the sons of men. If God be for us, who can be against us? The gates of hell cannot stand before the onset of such faith!

III

In this record of our past is the call of our future. As never before, Christianity faces world-wide problems. Its mission is serious and will not be finished until the whole world is brought under the sway of Christ.

It must be confessed that the past two years have largely dissipated that easy-going optimism which we once were tempted to identify with faith. Face to face with unprecedented perils, strong men must take the kingdom of God by force. The war is certainly sifting the various conceptions of Christianity for which men have argued in recent years, and thoughtful men have come to feel that either we must have more Christianity or we shall have less. But to give the world more Christianity is only one way of saying that we must bring the gospel of Jesus more completely into touch with all phases of human life, that its impact must not be weakened by internal divisions and strifes among its followers, that the moral implications of truth must follow the acceptance of truth, that our plans must be more extensive, more unified, and more filled with the spirit of the Cross.

The Federal Council does not stand for a mere philosophy of society, or even a mere philosophy of salvation. Illumination is not evangelization. Prayer is more powerful than programs. Intelligibility of doctrine is by no means identical with spiritual power of faith. The gospel is more than a message of a better civilization. There must be repentance before there can be reform. We can never hope to make the world accept the gospel until individual men and women feel the saving power of God in their own lives. To think of constructing a Christian civilization from individuals whose own lives are untouched by the gospel is as futile as to think that a democracy can be organized by savages. As we extend the gospel into the constructive forces of to-day's life, it is indispensable that we first bring individual souls into fellowship with God and the practise of the gospel. It is a sign of promise, that, just at the moment the Protestant churches of America see the majestic possibilities of the gospel in social reconstruction, they are entering upon a new epoch of evangelism. By a great variety of means, they are appealing to individual men and women as never before to acknowledge the leadership of Jesus Christ. The success of the social gospel will be largely dependent upon the success of this gospel with the individual. There are not two gospels, even though there may be two fields in which the one gospel must work. We cannot place the individual over against society and think that there is a division in the appeal of the divine message; we must deal with the individual in society and bring the gospel to him both as an individual and as a social being. Conviction of sin, and a sense of the need of God's help must come to every man who honestly considers his inner life and undertakes to test it by the standards of Jesus Christ. If we are to take Jesus seriously as a leader of the nations, we must take him seriously as a leader of our own individual lives.

Obviously there is nothing novel in this. It is simply to reiterate that which the church has always undertaken and regarded as its chief task. But in so doing we can now face the problem of sin and of salvation very much more intelligently than could those of the past. We know only too well that human lives cannot be saved by merely physical removal from the social world. The hermit and the monk are illustrations of a conception of religion which substitutes rescue for salvation. We can already see that the task which faces the church is one of almost infinite variety and difficulty. But in the midst of it we can see that it is primarily a problem of persons rather than of programs. The church in the very nature of the case cannot build into its message any definite scheme for reorganizing society. It must produce men with the hope of the future kingdom of God in their hearts; men who are ready to adventure in a more Christlike righteousness; who are unwilling to let their religion detach them from service to the world; and who feel as much moral responsibility for the slums, and intemperance, and industrial unrighteousness as for individual sin. To produce men of a Christian spirit is a task which no other institution is really undertaking. Therein is the great mission of the Christian church. All reforms would be easy if it were not for folks. The church must undertake to produce regenerate folks. In the discussion of all problems, it must not forget the homely fact that it is folks who hire laborers, own machines, organize trade unions, conduct diplomatic relations, and fight wars. Make folks intelligently good, and most of our social problems will reduce themselves to questions of administration.

I feel very deeply that the church will fail utterly unless it does bring its interest in humanity to the focus of definite individuals. Christianity has never succeeded when it has undertaken to work *en masse*. Christian principles must be put into society, but this is possible only when Christian people leaven society. In our determination to bring about reforms, we too often practise a sort of altruism which deals with persons impersonally. Good legislation will be powerless without good people. A man with good purposes always finds some appeal to force crouching at his door, and unless the churches of America reconsecrate themselves to the production of a character that in all departments of life prefers the cross to the sword, and patiently trains men in the principles and attitudes of Jesus, religion will not be thoroughly effective in the field of social reconstruction. If the world is to be transformed by the principles of Jesus, it is the business of the churches to prepare the human leaven which can be sent out to function as Christians in all forms of social activity. Let our recognition of our obligation to society not blind us to our obligation to souls. The Commission on Social Service may well strike hands with the Commission on Evangelism, and the two together work toward the bringing in of the kingdom of God.

Thus the call of the future is primarily for the training of these individuals in the sacrificial social-mindedness of Jesus. The churches must be schools of this Christian attitude of mind. Any reform which we undertake to carry to the world will be likely to meet small success if it has failed to operate in the minds of our churches themselves. Our churches must be spiritual democracies if our states are to be political democracies. The more one observes the world in which we actually live, the more apparent does it seem that the appeal of Jesus is not to those without rights to gain rights, but to those with privileges to democratize their privileges. The gospel is the good news that it is better to give justice than it is to fight for rights, since God himself justifies people freely and loves his children as fathers love their children. If we want people to listen to the claims of society, we must first convince them of their Christian duty to listen to the claims of those who have less privilege. We must train people in our churches, not to a mere passive resistance to evil, which is by no means always an expression of the principles of love, but to that active sacrificial attitude of mind which undertakes to share voluntarily with others blessings which have been too long monopolized by one's self or the class to which one belongs.

Here is the immense social significance of the cross of Jesus Christ to an evolving democracy. Efficiency through vicarious sacrifices is not a popular doctrine to preach, but unless the total revelation which we have in the New Testament is untrustworthy, he who would become the disciple of Jesus must be ready to take up his cross and follow his Master. Democracy is only a new word for sacrifice in the interest of mutual justice. We need to make men feel that the ideals of Jesus Christ are sufficiently worthy to warrant the sacrifice of anything lower, whether it be comfort, or wealth, or social privilege, or economic advantage, or life itself. It is one of the chief functions of the church to persuade people to practise this democracy of the kingdom of God. The ordinary world of business insists upon the attitude of acquisition, modified by some regard for the rights of others. The church should stand for the paramount obligation to recognize the rights of others even at the expense of one's own privileges.

The real emphasis of Christianity, however, is not upon the obligation to sacrifice, but upon the supreme worth of things for which Jesus calls us as members of his brotherhood to sacrifice. The gospel is not a call to duties, but an exposition of the will of a God who loves and sacrifices for his world. Jesus is the Way, and if we walk with him, we shall certainly find the way leading to victory, but with almost equal certainty, across some Calvary.

Christianity will never have its full influence in the world until the church does thus train its members to distinguish between the eternal and the transitory values of life and to be ready to sacrifice in the interests of whatever is worthy of immortal souls. And after it has taught men thus to sacrifice, it must bring to them the glorious good news that most potent among the supreme goods of life is the love it inculcates; that whosoever loveth is born of God; and that whoever goes into the world in the spirit of love, undertaking to give justice to his neighbor as well as to follow righteousness, is working with the will of the infinite God.

This appeal which the future makes to the church to recognize more completely the possibilities and ideals of the eternal, personal life finds a most immediate field of application in international relations. The church of the past never clearly taught principles of an international morality, and in consequence we still hear men saying that the gospel has to do only with individuals, and not with the relations of nations. But sooner or later a gospel that will not work among nations will fail to work among individuals. The supreme test to which present international relations is putting mankind is not economic, terrible as that is, or even vital, indescribable, as is the loss of human life. It is spiritual. The most critical danger which faces us because of war is that humanity shall lose confidence in the spiritual values of the human soul, just because these values have proved themselves to be disregarded by nations. For when war enters, Christian individualism, like other phases of a true democracy, flees.

Just how our churches can bring to bear upon national life the ideals of Jesus is not yet altogether clear, but, after all, that is a matter of method rather than of purpose. The thing which we need clearly to realize ourselves and to induce the churches to induce humanity to realize is the unswerving confidence that Christlike social-mindedness, the superiority of giving justice to fighting for alleged rights, the truth that by the immutable will of God human life grows more personal by growing more loving, are applicable to the relations of nations just as truly as to the relations of individuals.

We must also recognize that peace without justice is as evil as war without justice. Wars are no accidents, but are the outgrowth of national practises and industrial conditions which are susceptible of moral control. Peace will never be lasting until it is based on the practise of peace in all social relations. The nation that fights is a nation whose individuals and whose social classes have not been thoroughly disciplined according to Christian ideals. Good people do not always have good sense. Human nature is so complex and human relations are so intricate that the problems of internationalism must be attacked indirectly as well as directly. The ultimate preparedness for which the church must stand must be the preparedness of souls, both individual and national, to do justice, cost what it may.

This call of the future is so exigent as easily to breed despair. But to distrust our gospel is to distrust our God. As in the days of the persecutions, no trial comes upon us greater than that which we can bear, if we are only strengthened by God. And is this not after all one of the very essential elements of our gospel, that whenever we dare face actual situations and actual human needs, whenever we find history shaping itself into problems to which we can see no answer, we have always with us the faith that we have a God as great as our moral tasks? Our human strength grows weak, but the spirit of our God is infinite. If we as churches can make ourselves coworkers with him, realizing that God's own ultimate reliance is upon spiritual rather than physical power, that the kingdom of God which he establishes is to be a kingdom of the spirit, we may with untiring effort face these tasks, not in our own strength, but in the strength of him who is mighty to save.

But we must do this together. Only as we are one, Jesus teaches us, will men believe he came from the Father. In this social-mindedness made aggressive because as one great Christian family we believe in God and sacrificial because we believe in Jesus the Son of God, lies the strongest defense of the church against the powers of evil within the individual and within the world. For the final apologetic is not in philosophy or in science or in ecclesiastical authority. It is within the gospel which unites all Christians and brings the saving power of God to men through a united church. The Federal Council is outstandingly and unequivocally devoted to this gospel that gives life to all theologies and all churches. In the unity of spirit which it expresses is a new efficiency for its constituent bodies. Together we defend our faith, together we undertake to bring Christ to the world and the world to Christ. No longer can the charge be brought against Protestantism that its freedom promises divisive counsels and the weakness that comes from internecine strife. We who dare to be Christians in ways our conscience bids are also united in spirit. Without weakening our loyalty to our respective inheritances from the past, we are rapidly coming to feel our common mission and our common cause. Though our politics differ, our policy is Christ's; though our formulas are our own, our lives are not our own, but his who has redeemed us by his precious blood. Our uniforms, our banners, our watchwords may differ, but we all serve the same Captain of our salvation. In our common service we can to-day as never before see the working of the Holy Spirit, by whose guidance and inspiration we shall cooperate to bring in the day when the kingdoms of the world shall be the kingdoms of our God and his Christ, and he shall reign forever and ever.

VI.

Report of the Committee of Fifteen

DEAR BRETHREN:

The Committee of Fifteen, appointed to survey the work of the Federal Council of the Churches of Christ in America and to interpret in some measure its present status, would report as follows:

The committee would call attention to the report of the committee of eleven presented to the executive committee of the Federal Council at its session in Columbus in December, 1915, and for that reason has not dealt in any detail with certain matters presented by the committee of eleven. We would recommend that the report of the committee of eleven be considered in connection with the report of the committee of fifteen.

The Federal Council endeavors to serve the cause of Christ and to represent the Council's constituent churches, by appropriate utterances from time to time which voice the mind and spirit of the churches, and by undertaking activities dealing with the practical issues in which the churches are enlisted or deeply interested. It does not deal with matters of doctrine or of polity, but it does attempt to give united emphasis to the testimony of the churches, and solidarity and unity to their common activities.

During the eight years of its existence, the Council has constantly expressed, by voice and action, the fundamental principles set forth in its constitution:

1. To express the fellowship and catholic unity of the Christian church.
2. To bring the Christian bodies of America into united service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of life.

Acting thus in its representative capacity, the Council has initiated, instituted, and assisted many movements which have for their object the bringing of the gospel of Christ into its direct application to human needs.

Some of the more significant movements, thus illustrating the representative capacity of the Council, have been the appointment of the committee of one hundred and its continuous religious work in connection with the Panama-Pacific Exposition; the institution and work of the American Peace Centenary committee; the organization of the World Alliance for Promoting International Friendship through the Churches; the present cooperative movement for war relief among the stricken peoples of Europe and Asia, with other recent and present efforts to foster the spirit and induce the practice of a Christian internationalism. At the present moment the Council is bringing together the various denominational committees appointed for the purpose of a common observance of the quadricentennial of the Protestant Reformation.

We find that in all these movements the Council has both kept within its constitutional provisions and has given full and effective expression to the unity of evangelical Christianity.

The Council has also served as an agency through which other important movements and causes have been able to secure, appropriately and effectively, the attention and service of the churches.

The Council has also issued from time to time, in the name of the churches, calls for prayer, and for the observance of the week of prayer both at the beginning of the year and for the week preceding Easter.

Such messages as have been recently sent out for the relief of suffering constitute a testimony, not only to the nation, but to the world, of the unity and solidarity of evangelical Christianity.

To such activities as these is added the specific work of the various commissions created by the Council for the purpose of dealing, intensively and extensively, with such vital subjects as evangelism, social service, country church life, temperance, Christian education, international good-will, and other similar questions, some of them calling for constant attention and others arising from time to time.

Largely through the commissions, the Council and its constituent churches have been brought into cooperation with many noble movements. Sometimes the relationships with these movements have been official or semi-official; at other times simply informal and cooperative. It is only when action has been formally ratified by the executive committee that the Council itself is held responsible. And in all these relations the Council has approached the task presented with the principles of the gospel of Christ as the sole and sufficient solution.

The closer relationship has, of course, been with those bodies established as distinctively religious, such as, for example, the World Alliance for promoting International Friendship through the Churches, but has also included special committees, such as those for the relief of suffering in Europe and Asia.

It is, of course, recognized that several great movements, voluntary in their organization but having an established relationship to the churches, and others which are officially or semi-officially related to boards and departments of the constituent bodies, may determine their own modes and methods of cooperation.

We recognize also the necessity, from time to time, for the organization of movements or societies to deal with new questions, but, on the other hand, we would remind the Council that one of the purposes for which it was instituted by the churches was to prevent *unnecessary* organization and duplication of work. We believe, therefore, that such voluntary Christian organizations should, so far as possible, establish their cooperation with the Federal Council rather than to duplicate the work undertaken, or to approach the constituent denominations or churches of the Federal Council without recognizing the authorized channel of approach. In other words: We would urge that such movements and organizations recognize the integrity of the Council, and through it establish their relationships with its evangelical churches as a coherent group. We believe this the most effective and economical method for all the interests involved.

RELATIONS WITH CONSTITUENT BODIES

The experience of the past four years clearly reveals the importance of the closest and most constant cooperation between the Council and its constituent bodies. One serious difficulty is that of securing adequate presentation of the work of the Council in the official publications of the constituent bodies. We realize that the denomination publications are burdened with the presentation of their own particular problems, and yet we feel that some method must be found by which the millions of church members who are represented in the Council may be kept acquainted with its activities. We commend, in this interest, the recent development of the Council's press service and the plans looking toward its perfection.

We urge that the denominational assemblies make the fullest possible provision for receiving and considering the annual and quadrennial reports of the Council.

We specifically recommend:

(1) That, at their stated meetings, the constituent bodies elect or appoint their delegates to the Council and the members to serve upon the executive committee of the Council, for periods which shall cover the interval between the quadrennial or biennial meetings of the Council, as the case may be.

(2) That, for the purpose of intercommunication between the Council and its constituent bodies, the stated meetings of these bodies receive reports of their delegates to the Council and give them the fullest possible consideration; and that the members of the executive committee of the Council be charged with reporting to its meetings the actions of their several bodies concerning the Federal Council.

We also suggest for consideration the advisability of biennial instead of quadrennial meetings.

We commend the executive committee, its administrative committee, and the executive administration of the Council for the thoughtful consideration which has been constantly given to the relationships between the Council and its constituent bodies, as is evidenced by the careful statement of principles prepared by a representative committee and adopted at the Baltimore meeting of the executive committee, and as further evidenced in the annual reports of the executive committee and the general secretary.

THE STANDING COMMISSIONS

This committee reaffirms the statement of the committee of eleven as one which should express the policy of the Council concerning the relations of the commissions to the Council and to each other. This statement allows large liberty to the commissions in dealing with their respective tasks, but affirms that no authoritative pronouncements may be made by them until sanctioned by the Council or its executive committee. No specific solutions of the problems before these various commissions should be attempted without the approval of the Council or its executive committee. A body like the Federal Council, which stands primarily for the principle of cooperation, must, above all things, give expression to that principle in its own internal affairs.

We recommend that the Commissions on Evangelism, the Church and Social Service, Peace and Arbitration, Temperance, and the Church and Country Life be continued under the present constitutional provisions. We express the belief, however, that bodies employing the title of "Commission," should look toward effective organization and service. We recommend, therefore, that the above-named commissions continue to develop resources in order that they may fully meet their tasks and opportunities.

We recommend that the name of the Commission on Peace and Arbitration be changed to "Commission on International Justice and Good-will," or to some similar title which shall more fully express its purpose.

We recommend that the Commission on Christian Education be continued under its present constitutional provisions, but that this commission should seek its development primarily by furthering cooperative relationships between the various movements and organizations which represent the evangelical churches in the realm of religious education, such as the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the International Sunday School Lesson Committee, and other similar interchurch organizations, and by placing its organization and facilities at the service of these bodies. We confidently express the belief that, while continuing to recognize specific tasks in Christian education, the evangelical churches should have one combined Council on Christian Education. We, therefore, urge that this commission invite the fullest cooperation in this endeavor.

We recommend that the Commission on Federated Movements and the Commission on State and Local Federations be united under the name, "Commission on Federated Movements."

We recommend that the action of the Commission on Home Missions relative to the Home Missions Council be approved.

We recommend that the Commissions on Home Missions and Foreign Missions be discontinued under their present constitutional provisions, and that committees, not to number more than fifteen members each, be appointed to establish such relationships as may be made between the Home Missions Council and the Conference of Foreign Missions Boards of North America.

We recommend that the above-constituted committee on Home Missions enter into conference with the Home Missions Council, now a cooperating body with the Federal Council, to consider the question of so adjusting the administration of the Home Missions Council, and so strengthening the cooperative relationship between the two bodies, as to more fully meet the needs of the churches in the field of home missions.

We recommend that the above-constituted committee on Foreign Missions be instructed to confer with the Conference of Foreign Mission Boards through its committee of Reference and Counsel, and that this committee be empowered to establish such relationship with that conference as may serve the largest interests involved. We recommend that the Conference of Foreign Mission Boards be invited to present, annually and biennially or quadrennially, reports to the Federal Council such as have been previously presented by the Commission on Foreign Missions.

We recommend that, inasmuch as the Commissions on Family Life and Sunday Observance are for the purpose of survey and report rather than as commissions to be set up with administrative machinery, these commissions be not continued under the present constitutional provisions. We recommend that in their place, these interests be cared for either by a committee on Family Life and Religious Rest Day, or by two such committees, one on Family Life and the other on Sunday Observance, to present annual, biennial, or quadrennial reports upon these important questions.

We recommend that the Council approve the appointment of the special committee on the Interests of the Colored Churches.

It will be noted that your committee expresses the view that no commissions under that name should be appointed for any tasks except as such commissions may be organized and supported for effective service.

We would emphasize the cooperative function of the commissions. They should facilitate the most helpful cooperative relationship among the various boards or organizations of the constituent bodies in the particular task committed to them. In this connection we especially commend the effective way in which, through the Commission on the Church and Social Service, the denominational social service secretaries have been brought to do their work in cooperation and unity, all serving as associate secretaries of the Federal Council Commission on the Church and Social Service.

We also emphasize the importance of the task of the Commission on Federated Movements, both in the local field and in its desire to further in any way in its power, the work of those official, semi-official or voluntary movements which are recognized by the evangelical churches, especially in the direction of cooperation.

We recommend that the Council express its approval of the appointment of such commissions as that on Relations with Japan for the purpose of considering such particular questions as arise, from the Christian point of view.

INTERNATIONAL RELATIONS

In the field of international relations, the Council has appropriately and necessarily sought to express the spirit of the churches in voicing the great principles of Christianity in their application to the spiritual relations between races and nations. The administrative committee has, we believe, with great wisdom, proceeded constantly with a view to sustained recognition of the duty of Christian people to preserve the mind of good-will, to think no evil, to love mercy, and to hold fast the spirit of human brotherhood.

The general secretary, with the advice and consent of the administrative committee, made an unofficial visit to Europe, of signal importance, which he has reported to the administrative committee, and in which he sought to secure for the American churches such information and counsel as might be obtained from the Christian brethren in Europe, regarding the sympathy and service which the churches of the Federal Council might be welcomed in expressing and extending, both now and at the close of the war.

The administration of the Council has also effectively and wisely used its influence and expended its forces, with great earnestness, in the work of awakening and extending the spirit of compassion and helpfulness in the task of war relief.

All these activities were such as the churches of America would not be content to leave unperformed in such a crisis, and it is clear that the Federal Council fulfils its function with fidelity in acting in such matters as the mouthpiece and agency of the churches which compose it. We recognize the clear duty of the Council to express the common mind of our churches on the broad questions of world peace and friendship. We cannot commend too highly the spirit and manner in which President Shailer Mathews and Secretary Sidney L. Gulick carried out their delicate mission to Japan. This Christian embassy to Japan introduced a new method in the international relations of the Council, and we rejoice that the executive committee has been able to retain Dr. Gulick for a large educative movement under the direction of the Commission on Peace and Arbitration. The Christian view of race feeling and race relationship is the only view on which international order and tranquility can be secured and maintained.

We call the attention of the delegates to the important work of the Council, acting representatively in furthering such movements as the International Church Peace Conference at Constance, the development of the World Alliance, in the offer made to the Christian brethren of all the countries of Europe to receive and duly accredit their delegates, which offer has been accepted, up to the present time, by the Rev. Henri Anet and the Rev. Stuart L. Roussel from the Belgian and French churches. We commend the personal efforts of Dr. Macfarland in securing substantial financial assistance for the stricken churches in Europe.

ADMINISTRATION OF THE NATIONAL OFFICE

These large and rapidly expanding activities, some of which we have noted, have been conducted with great efficiency at a minimum of expense. In fact, the expense to the constituent bodies has been exceedingly small. The receipts from this source have been about $11,000 annually, while the activities of the Council, including all its departments and commissions and special movements, have required for the year 1916 a budget of over $125,000. Through the efforts of Dr. Macfarland and the administrative committee, each year has been closed free from debt, although the quadrennium began with a deficit of considerable magnitude. The treasurer, Alfred R. Kimball, has, without salary, handled and satisfactorily accounted for these large expenditures at the small clerical expense of about $500 a year for the entire handling of his department. We regard this as remarkable in the history of administration.

The expansion of this work may be concretely indicated in the increased facilities and equipment of the national offices in New York as compared with those of four years ago. Two office rooms were then occupied, whereas the activities now demand, including the offices in Washington and elsewhere, between twenty-five and thirty different office rooms.

Dr. Macfarland has been happily enabled to bring into cooperation with him men conspicuously qualified for their special tasks. We have already referred to Dr. Gulick, recognized as a leading missionary statesman. Dr. Guild, executive secretary of the Commission on Federated Movements, brings, through his past experience and his immediate activities, unique fitness for his work. Secretary Whitmore is a recognized leader among boys, college men and young people. Secretary Stelzle has a personal knowledge of labor and social conditions, which has given him an outstanding position and which has prepared him for some of the most important tasks of the Council. Secretary Gill has conducted surveys of the country church problem which have commanded nation-wide attention. We are gratified that the administrative committee has secured Rev. E. W. Rankin as assistant secretary, in order that the administrative duties may be so divided as to permit Dr. Macfarland to respond more fully to the wide demands of the Council's constituency. In addition to the service of these executives, great success has been made manifest in bringing into the work of the Council voluntary workers, both widely-known laymen and special voluntary workers such as those who serve the secretaryships of the various other committees and commissions, men who are enabled to perform these important tasks in addition to their primary denominational duties.

We believe that the establishment and activities of the office at Washington, D. C. have demonstrated the wisdom and the necessity for having an office and a representative at the national capital for the work of the churches. Dr. Carroll has rendered important service in securing remarkable increase in the number of chaplains in the navy, and their more effective service. Your committee is of the opinion that the time has come to develop this office to its fullest legitimate capacity, situated as it is at the civic center of our nation's life.

We note the large output of literature, including several very important volumes, and the development of the publication and printing department in the national offices, which have not only rendered the work of the Council efficient, but have constituted a considerable source of income. The literature issued might seem excessive, were it not for the fact that we are developing in the Council a new religious movement, with many phases, of which our constituency has known little, thus requiring much informational material in detail.

We have already referred to the importance of bringing the existence and work of the Council to the fullest consciousness of the people, and therefore we commend for serious attention the proposals looking toward the establishment of a Bureau of Religious Publicity.

In conclusion, we would urge upon the constituent bodies the fact that this great Council, so potent for good, is of their own creation. They have instituted it in order that they might have one comprehensive body which would represent them and give attention to their interests in all these matters. It would seem needless, therefore, to urge that these bodies should not duplicate the work of the Council and its commissions, but should refer to the Council such matters as are common to them all, for the purpose of dealing with which the Council was created.

Respectfully submitted,

FRANK M. THOMAS, *Chairman*

JOHN BALTZER
JAMES L. BARTON
W. C. BITTING
A. J. C. BOND
GEORGE WARREN BROWN
EDWIN HEYL DELK
A. A. HYDE
F. D. KERSHNER
B. F. LEE
G. M. MATHEWS

JOHN R. MOTT
FRANK MASON NORTH
WILLIAM H. SCOTT
ROBERT E. SPEER
U. F. SWENGEL
ETHELBERT TALBOT
GRAHAM TAYLOR
JAMES I. VANCE
LUTHER B. WILSON

WILLIAM CROWE, *Recording Secretary*

VII.

Report of the Executive Committee

Dear Brethren:

We submit herewith the report of your Executive Committee for the second quadrennium of the organized life of this Federal Council.

The three years following the Interchurch Conference on Federation, held in Carnegie Hall, New York City, November 15-21, 1905, at which time and place the Council by accredited delegates from thirty-two communions was formally initiated, were the period of preparation in which, by the concurrent action of the several constituent bodies, and the patient and often unrecorded service of the men concerned in the movement, this officially constituted, permanent federation of independent church communions, the first in the history of the Christian church, was established. The consummation of the processes in this formative triennium appeared in the first formal meeting of the Federal Council in Philadelphia, December 2-8, 1908, to which the provisional Executive Committee presented a full and illuminating report. Four years followed,—a quadrennium of courage and patience in experimentation, of mutual adjustment in both ideals and methods. The ship, so smoothly launched, was now tested by the pull of deep currents, by the sweep of surface storms, by the contacts, it may be, of a ship's company until then unfamiliar with one another's ways. But moving steadily onward, "the ship found herself," in Kipling's phrase, lost none of her crew and jettisoned no part of her cargo—a masterful achievement for such a ship in such a sea. The log of the voyage is in the report of the Executive Committee to the Federal Council at its meeting in Chicago, December, 1912.

The present meeting of the Council marks the end of the eleventh year of the formal enterprise, the eighth of the official organization. Your Executive Committee brings to you in this report the chronicle of those activities which the responsibility and authority given to it four years ago seemed to warrant and to require. Herein is the record. In the report of the committee of fifteen, of the general secretary, and of the commissions, you will find the interpretation.

The Report of the Executive Committee

MEETINGS

The first meeting of the Executive Committee was held immediately following the close of the second quadrennial meeting at Chicago on December 9, 1912.

Rev. Frank Mason North was elected chairman; Rev. Howard B. Grose, vice-chairman; Rev. Rivington D. Lord, recording secretary.

On motion of former President Bishop E. R. Hendrix, Rev. Charles S. Macfarland was elected secretary of the Council.

A second meeting was held on Tuesday, December 10, at Chicago, at which the more important action taken was as follows:

Voted, That the administrative committee may have power to add to its number others outside of the members of the Executive Committee not to exceed one fourth of its membership.

The following annual and special meetings of the committee have been since held:

New York City — January 13, 1913
New York City — June 19, 1913
New York City — September 18, 1913
Baltimore, Md. — December 3- 5, 1913
Richmond, Va. — December 9-11, 1914
Columbus, O. — December 8-10, 1915
New York City — April 19, 1916

INITIAL MEETING

A largely attended meeting, at which President Mathews was present, was held in New York, January 13, 1913, at which the various procedures ordered by the quadrennial Council of 1912 and the general administration were provided for, including the following actions:

Voted, To refer a suggestion of President Mathews as to questions of policy and efficiency of the Council to the administrative committee, and that the administrative committee make a report to the next meeting of the Executive Committee.

Voted, That the secretary send a communication to the members of the Executive Committee requesting a free expression of opinion as to the immediate program and work of the Federal Council.

The administrative committee reported the following resolution:

Whereas, The Council adopted the following resolution:

Resolved, First, that the Federal Council endorse the proposition for the establishment of a central office of the Council at Washington, D. C., to be under the administrative supervision of the Executive Committee.

Second, that the Executive Committee is directed to establish such an office as early as is feasible, to be in charge of an efficient secretary chosen by the Executive Committee, which committee is given power to provide for the operation of the office and its proper equipment.

Therefore, The administrative committee recommends the following resolution:

Resolved, That a committee of three be appointed to join with a similar committee to be appointed by the Home Missions Council in the selection of a secretary who should serve both Councils as a representative at the national capital, this committee to report to the executive committee of the Home Missions Council and to the administrative committee of this Executive Committee for confirmation, these committees to have power to arrange all the details connected with such an office, including the apportionment of the necessary budget. In the case of the failure of this joint committee to agree, the whole matter shall be referred to the administrative committee.

The following were nominated as members of the administrative committee:

Rev. E. Heyl Delk
Louis H. Severance
J. Edgar Leaycraft
Rev. Howard B. Grose
Rev. Rufus W. Miller
E. E. Olcott

Voted, To approve the same and that they be entered upon the record.

Dr. Carroll presented a request that a committee be appointed to cooperate in observing the one hundredth anniversary of the signing of the Treaty of Ghent, with the national committee appointed in 1910.

The following resolution was adopted:

Resolved, That a committee of nine persons be appointed to nominate a committee of fifty or more to represent the religious bodies connected with the Federal Council of the Churches of Christ in America, to cooperate with the national committee for the celebration of the one hundredth anniversary of the signing of the Treaty of Ghent. The committee shall present its nominations to the Executive Committee of the national committee for its adoption.

Dr. Haven presented the following report for the committee on the Panama Exposition.

The special committee appointed by the administrative committee held conference with Secretaries Shipp and Whitmore of the religious work department of the International Committee of the Young Men's Christian Associations, relative to cooperative work in connection with the Panama Exposition.

Your committee learn that while the matter had been under some consideration by the International Committee of the Young Men's Christian Associations, no definite action had been taken.

Indeed, so far as can be learned, no such action has been taken by any organization or movement.

By common consent of the conference above referred to, the secretary has sent out the following letter of inquiry:

"The quadrennial session of the Federal Council at Chicago received and referred to the Executive Committee several memorials from the Pacific Coast relative to religious work in connection with the Panama Exposition in 1915.

"A committee consisting of Rev. Frank Mason North, Rev. William I. Haven, and the secretary, has been appointed by the Executive Committee of the Federal Council to approach the following organizations and movements and any others that should appropriately be included, with regard to this matter:

The International Committee of Young Men's Christian Associations
The National Board of the Young Women's Christian Associations
The Foreign Mission Boards
The Home Missions Council
The Missionary Education Movement
The American Tract Society
The American Bible Society
The Laymen's Missionary Movement
The International Sunday School Association
The Sunday School Council of Evangelical Churches

"I write on behalf of this committee to ask if you would be willing to send representatives of the ...., to any number that you may choose, to a preliminary conference to be held on Wednesday, January 29, at 2 P. M., at the building of the International Committee, 124 East 28th St., New York, to take counsel as to whether or not it may be advisable to undertake some common or cooperative movement in connection with the Exposition."

This letter has been sent to the secretaries of the following organizations:

The International Committee of Young Men's Christian Associations
The National Board of the Young Women's Christian Associations
The Foreign Mission Boards
The Home Missions Council
The Missionary Education Movement
The American Tract Society
The American Bible Society
The Laymen's Misisonary Movement
The International Sunday School Association
The Sunday School Council of Evangelical Churches

(Signed) CHARLES S. MACFARLAND
FRANK MASON NORTH
WILLIAM I. HAVEN
Committee

Voted, That the committee be continued and the subject be referred back to the administrative committee.

Dr. Lawson submitted a report of the special committee on Chaplains in the United States Navy, which after discussion, was recommitted to the same committee, consisting of Dr. Macfarland and Dr. Lawson. As this report did not consider chaplains in the United States Army, it was

Voted, That the matter of chaplains in the United States Army be referred to the committee on Chaplains in the United States Navy.

Voted, That the report be adopted and a special committee consisting of the chairman, the secretary, Bishop Cranston, and Rev. Wallace Radcliffe be appointed to present the proposed memorials.

Bishop Wilson offered the following recommendation, which was adopted:

That the administrative committee be authorized to extend to the President-elect the felicitations of the Federal Council with the assurance of its prayers for him and the welfare of the nation over which he has been called to preside.

Voted, That this communication be sent to President-elect Woodrow Wilson.

Voted, That we express our sympathy to the Salvation Army in the loss of their leader, General Booth, and an appreciation of his great work.

SUBSEQUENT MEETINGS

The reports of the regular annual meetings have been printed in full, and are submitted, accompanying this digest.

It is gratifying to note the large attendance at these meetings, both of the regular members of the Executive Committee and of the corresponding members as follows:

Baltimore, December, 1913—	
Members	55
Corresponding Members	40
Executives	5
Richmond, December, 1914—	
Members	51
Corresponding Members	72
Executives	13
Columbus, December, 1915—	
Members	67
Corresponding Members	103
Executives	13

At the 1914 meeting, in Richmond, an address at a large public meeting was made by Hon. William Jennings Bryan, Secretary of State, and at the 1915 meeting at Columbus the President of the United States, Woodrow Wilson, addressed the public meeting. At Richmond the committee was also addressed by Samuel Gompers, president of the American Federation of Labor.

At the annual meetings of the committee full reports have been received from the various standing commissions and from such special committees as the committee on Social Instruction in the Theological Seminaries, the committee on the Interests of the Colored Churches, the committee of one hundred for Religious Activities at the Panama-Pacific Exposition, the American Peace Centenary Committee, the delegates to the Church Peace Conference in Constance and similar committees. Reports have also been received from the Home Missions Council. These reports have been considered and their specific recommendations made subject for approval.

The following resolution, prepared by order of the Executive Committee at its meeting in Columbus, December, 1915, was presented and adopted:

The Executive Committee of the Federal Council, as these sessions at Columbus, Ohio, draw to a close, place on record their appreciation, first of all, of the presence with the Executive Committee of Woodrow Wilson, the President of the United States. We tender to him hearty thanks that amid the multitudinous cares of the state he has taken opportunity thus to express his deep interest in the welfare of the Christian churches of our country. The guidance and blessing of God are invoked for him in his most responsible position as chief magistrate.

THE ADMINISTRATIVE COMMITTEE

The administrative committee has included during the Quadrennium the following members:

Members

John M. Glenn
Rev. Howard B. Grose
Rev. William I. Haven
Rev. Finis S. Idleman
Alfred R. Kimball
Rev. Albert G. Lawson
J. Edgar Leaycraft
Rev. Hubert C. Herring
Rev. Rivington D. Lord
Professor Shailer Mathews
Rev. Rufus W. Miller
John R. Mott
Rev. Frank Mason North
E. E. Olcott
Rev. William H. Roberts
Bishop Alexander Walters

Advisory Members

Rev. Peter Ainslie
Rev. Alfred W. Anthony
Rev. James L. Barton
Rev. W. E. Biederwolf
Rev. Arthur J. Brown
Rev. Henry K. Carroll
William T. Demarest
Rev. George P. Eckman
Rev. Charles O. Gill
William Henry Grant
Rev. Roy B. Guild
Rev. Sidney L. Gulick
Rev. Worth M. Tippy
Rev. Hubert C. Herring
Rev. Charles S. Macfarland
Rev. Henry H. Meyer
Gifford Pinchot
Rev. J. B. Remensnyder
Rev. Charles Scanlon
Fred B. Smith
Robert E. Speer
Rev. Charles Stelzle
Rev. Josiah Strong
Rev. Charles L. Thompson
Professor W. F. Tillett
James A. Whitmore

At the present time it is constituted as follows:

MEMBERS

John M. Glenn
Rev. Howard B. Grose
Rev. William I. Haven
Rev. Finis S. Idleman
Alfred R. Kimball
Rev. Albert G. Lawson
Rev. Rivington D. Lord
Professor Shailer Mathews
Rev. Rufus W. Miller
John R. Mott
Rev. Frank Mason North
E. E. Olcott
Rev. William H. Roberts
Bishop Alexander Walters

ADVISORY MEMBERS

Rev. Peter Ainslie
Rev. Alfred Williams Anthony
Rev. James L. Barton
Rev. W. E. Biederwolf
Rev. Henry K. Carroll
William T. Demarest
Rev. George P. Eckman
Rev. Charles O. Gill
William Henry Grant
Rev. Roy B. Guild
Rev. Sidney L. Gulick
Rev. Hubert C. Herring
Rev. Charles S. Macfarland
Rev. Henry H. Meyer
Gifford Pinchot
Rev. E. W. Rankin
Rev. J. B. Remensnyder
Rev. Charles Scanlon
Fred B. Smith
Robert E. Speer
Rev. Charles Stelzle
Rev. Josiah Strong
Rev. Charles L. Thompson
Professor W. F. Tillett
Rev. Worth M. Tippy
James A. Whitmore

DEATH OF MEMBERS AND FRIENDS

At the meeting in Baltimore, December, 1913, Dr. Roberts presented the following report of the special committee on the late Louis H. Severance, a member of the Executive Committee, which was adopted by a rising vote:

The Executive Committee places on record its deep sense of loss in the death of Mr. Louis H. Severance, a representative of the Presbyterian Church in the U. S. A. Mr. Severance was a member of the conference on Interchurch Federation, New York City, 1905, which organized the Federal Council; and also of the First Federal Council, Philadelphia, Pa., 1908. His service on the Executive Committee covered the years of its existence to the date of his departure from earth. His interest in every movement for the closer relations of the churches of Christ in America was always notable and was sustained by personal service as well as by financial support. We rejoice in the general appreciation of his life and work, not only in his own denomination, but also in other churches, and acknowledge with heartfelt gratitude his earnest and unfailing service to the

Federal Council and its agencies. His career merits the plaudit "Servant of God, well done."

The following action was taken by the administrative committee at its meeting on June 8, 1916:

Voted, That the following appreciation of Rev. Josiah Strong should be spread upon the minutes:

> Josiah Strong was an initiator and an inspirer of those earlier influences and movements which prepared the way for the Federal Council of the Churches of Christ in America, and more especially of those great social objectives, tasks, and opportunities which have drawn the churches together in federation and coooperation.
>
> His earlier vision and his witness to it are now fulfilled in practical progress.
>
> During the past quadrennium, Dr. Strong has continued to shed light and to give inspiration, counsel, and advice as the chairman of the Federal Council Commission on the Church and Social Service.
>
> The administration of the Federal Council and a multitude of the members of its thirty constituent bodies share with deep sorrow the sense of his loss, while they render grateful tribute to his long, faithful and successful service, and give thanks to the Heavenly Father for his unmeasured and immeasurable service to the churches of Christ in America.

The following action was taken by the administrative committee at its meeting on September 14, 1916:

It was

Voted, That Dr. Lawson be requested to send a suitable communication to the family of the late J. Edgar Leaycraft, a member of the Committee.

The following action of the administrative committee was taken on January 7, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Secretary Macfarland spoke of the death of Miss Grace H. Dodge, who has been a loyal friend of and generous contributor to the work of the Council for many years.

It was

Voted, That the general secretary prepare a suitable minute to spread upon the records and that a copy of the same be sent to Mr. Cleveland H. Dodge.

ADMINISTRATION

It will be noted that the administrative committee has, with the consent and approval of the Executive Committee, associated with it as advisory members the chairmen and executive secretaries of the various commissions, the chairman and secretary of the Home Missions Council, and the chairman and secretary of the committee of reference and counsel of Foreign Mission Boards of North America.

The administrative committee has held regular monthly and several special meetings throughout the entire quadrennium, and has called special meetings of the Executive Committee whenever matters of especially vital importance have needed consideration.

During the latter part of 1914 and the earlier part of 1915, Dr. North, chairman of the Executive Committee, and Dr. Haven, chairman of the administrative committee, being absent on a visit to the Orient, their offices were filled by Rev. Howard B. Grose, vice-chairman of the Executive Committee, and Rev. Albert G. Lawson, vice-chairman of the administrative committee.

EXECUTIVE OFFICERS

It has been noted that at the first meeting of the Executive Committee Rev. Charles S. Macfarland was elected secretary. At the meeting in Richmond, 1914, the following action was taken:

> The business committee recommends that Rev. Charles S. Macfarland be elected by the Executive Committee as the general secretary of the Federal Council, to have a relation to all the work of the Council under the direction of the administrative committee, provided that particular business of commissions be excepted and that all action inconsistent with the above be rescinded.
>
> The recommendation was adopted by a rising vote, following which the Rev. Charles S. Macfarland was unanimously elected general secretary.

The quadrennial Council of 1912 recommended that the central administration of the Council should have at least three secretaries, one of whom should be located at Washington and another of whom should have a special care of the field work of the Council. Your Executive Committee are pleased to report that this recommendation has been carried out, and that the committee has been able to arrange for two additional secretaries, largely for field work, the present executive administration being as follows:

Rev. Charles S. Macfarland, *general secretary*
Rev. Henry K. Carroll, *associate secretary at Washington office*
Rev. Charles Stelzle, *field secretary for special service*

Rev. Roy B. Guild, executive secretary of the Commission on Federated Movements, and Mr. James A. Whitmore, field secretary of that commission, together with Mr. Stelzle, fulfil the provision made by the Council of 1912 for field work, for which it was recommended that at least one secretary be secured, while, as will be noted, it has been found possible to secure the services of three secretaries for field work.

Still further, by arrangement with the Commission on Peace and Arbitration and the Commission on Relations with Japan, Rev. Sidney L. Gulick has been associated in the secretarial force at the national office. The field work of the Council has also been furthered by the services of Rev. Charles O. Gill as secretary of the Commission on the Church and Country Life, located at Columbus, Ohio.

The election of Dr. Carroll at Baltimore, 1913, was conditioned upon the concurrence of the Home Missions Council, which arrangement continued up to January 1, 1916, at which time the Home Missions Council voted to discontinue the relationship.

In addition to the services of salaried secretaries on full time, it should be noted that Rev. Henry A. Atkinson, Rev. Samuel Z. Batten, Rev. Frank M. Crouch, Rev. Harry F. Ward, and J. E. McAfee are associate secretaries of the Commission on the Church and Social Service, and that voluntary service of an executive nature has also been rendered by Rev. Henry H. Meyer, secretary of the Commission on Christian Education, Rev. William E. Biederwolf, secretary of the Commission on Evangelism, and Rev. Charles Scanlon, secretary of the Commission on Temperance.

The committee of one hundred for Religious Activities at the Panama-Pacific Exposition had the services of Rev. H. H. Bell as executive secretary.

The following action was taken by the administrative committee at its meeting on June 15, 1916:

It was

Voted: 1. That Rev. Charles Stelzle be engaged as a field secretary for special service;

2. That Mr. Stelzle is to work under the direction and appointment of the administrative committee, until the meeting of the quadrennial conference in St. Louis in December, under such assignment to the work of the various commissions of the Federal Council and to such special work as may be determined upon by the administrative committee;

3. That in his relation to the commissions of the Federal Council, and in the work that he is to undertake, it is understood that Mr. Stelzle is to do team work with the other secretaries, and that work is not to be undertaken, especially new work, until it has been agreed upon in conference;

4. That Mr. Stelzle's salary be fixed at the rate of $5,000 per annum, with the understanding that the fund be provided therefor, as well as for his expenses, outside of the regular funds of the Council, in accordance with the vote of the Federal Council that all such special work should be self-sustaining;

5. That it is the hope and desire of both the Federal Council and Mr. Stelzle that his relations shall become permanent through action of the Federal Council at its quadrennial meeting in December;

6. That Mr. Stelzle's major work, at least for the present, shall be in the fields of the economic phases of the liquor problem and the church and labor, but that other activities, such as may be agreed upon in conference, may be undertaken with the Commission on the Church and Social Service, the Commission on Federated Movements, the Commission on Temperance, and such other work as may be determined;

7. That the time of Mr. Stelzle's assumption of duties will be mutually arranged between him and the general secretary, dependent upon the provisions for financial support, as provided above.

The administrative committee, on November 9, 1916. elected Rev. E. W. Rankin as assistant secretary, to be associated with the national office.

MATTERS OF POLICY

The following action of the administrative committee was taken on December 8, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

That the chairman of the Executive Committee shall appoint a special committee of Review and Appraisement, said committee to consist of eleven members, at least eight of whom shall not have been members of the administrative committee, which shall make a study of the methods, policy, progress, and outlook of the Federal Council's work as revealed in the reports approved by this body and in action taken by it,—this committee to submit to the Executive Committee before the close of this meeting a report expressing the conclusions reached by it.

The following action was taken by the Executive Committee at its meeting in Columbus, 1915:

Voted, That a committee of eleven of Review and Appraisement, as recommended by the administrative committee, be appointed.

The following were appointed: Rev. F. M. Thomas, Rev. H. C. Minton, Rev. C. B. Mitchell, Bishop B. F. Lee, Rev. A. E. Main, Rev. R. A. Ashworth, Fred B. Smith, Rev. A. G. Lawson, Rev. W. S. Jacobs, Alfred R. Kimball, Rev. H. C. Herring.

The committee of eleven presented a report at the meeting in Columbus, December, 1915, which was printed in full in the 1915 volume, and which has been referred to the committee of fifteen.

The suggestion of the committee of eleven was adopted that a committee of fifteen be appointed by the chairman, of which committee he should be a member.

The following committee was appointed:

Rev. John Baltzer
Rev. James L. Barton
Rev. W. C. Bitting
Rev. A. J. C. Bond
George Warren Brown
Rev. William Crowe
Rev. Edwin Heyl Delk
A. A. Hyde
Rev. F. D. Kershner
Bishop B. F. Lee
Bishop G. M. Mathews
John R. Mott
Rev. Frank Mason North
William H. Scott
Robert E. Speer
Bishop U. F. Swengel
Rt. Rev. Ethelbert Talbot
Professor Graham Taylor
Rev. Frank M. Thomas
Rev. James I. Vance
Bishop Luther B. Wilson

NOTE—The chairman requested the liberty of appointing a larger number of twenty-one in order to secure wider representation and to insure the bringing together of at least the number called for.

THE PRINCIPLES AND FUNCTIONS OF THE COUNCIL

The following report was adopted at the Baltimore meeting of the committee, December, 1913:

REPORT OF A COMMITTEE APPOINTED TO PREPARE A STATEMENT OF THE PRINCIPLES OF THE FEDERAL COUNCIL, AS ADOPTED BY THE EXECUTIVE COMMITTEE AT BALTIMORE, MARYLAND, DECEMBER, 1913

Original Plan of Federation

The Preamble of the original Plan of Federation reads as follows:

"In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America, in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

The Plan of Federation, which became a part of the constitution includes the following statements:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

"Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote not only of a majority of the members voting, but also of the bodies represented."

This Plan of Federation did not become operative until it had been submitted to all of the proposed constituent bodies and had been adopted by them.

Its Distinctive Character in Relation to the Denominations

The difference between the Federal Council and organizations of similar general purpose which preceded it, is that it is not an individual or voluntary agency or simply an interdenominational fellowship, but it is a body officially constituted by the churches.

Its differentiation from other movements looking toward unity is that it brings together the various denominations for union in service rather than in polity or doctrinal statement.

The original delegates to the Interchurch Conference on Federation, which organized the Federal Council, felt that these limitations were necessary in order that such an organization might have adequate strength and momentum.

Its Representative Character

The Federal Council is, therefore, the sum of all its parts. It is not an unrelated organization. Its function has been to express the will of its constituent bodies and not to legislate for them. Were this, however, to be construed as precluding the utterance of the voice of the churches upon matters in regard to which the consciousness and the conscience of Christianity are practically unanimous, the Federal Council would be shorn of the power given it by the constituent bodies when they adopted as one of its objects: "To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

Denominational Autonomy

In the original Plan of Federation the autonomy of the constituent bodies is, however, wisely safeguarded. No action by the Federal Council, even though taken, as all its important actions have been taken, by the unanimous vote of the officially constituted delegates of the constituent bodies, can, by the terms of its constitution, be legally imposed upon those constituent bodies. Such action, by the terms of the constitution, goes back to the constituent bodies in the form of a recommendation for their action or ratification, which may either be assumed or definitely expressed.

It is, however, clearly the duty and the function of the Council to determine upon objects for such common action and to find appropriate expression of the consciousness and the conscience of the churches upon them.

Functions of the Council

While the duties of the Council are thus, with these safeguards and limitations, to represent the churches upon important matters of common concern, and in the senses above indicated, to exercise a genuine leadership which recognizes the whole body of its constituency, the Council may not consider itself primarily as an independent entity, but rather as a common ground upon which the constituent bodies through their official delegates come together for cooperation.

Under this conception the Federal Council does not create new agencies to do the work of the churches, nor does it do the work of the denominations or the churches for them. Its policy is that of using the existing agencies, and this policy should be followed out with relation to the interdenominational movements which are recognized by the churches. In the main, however, these existing agencies are the constituent bodies themselves and their official boards and departments.

It is, therefore, the function of the Council, not so much to do things, as to get the denominational bodies and the interdenominational movements to do the work of the churches in cooperation. Here its function is not that of overseer and director, but that of an agency for the correlation and the coordination of existing forces and organizations, and so far as it may be permitted, it is to recommend, give guidance, and point out the way.

Relation to Local Federative Agencies

With relation to State and Local Federations the Plan of Federation distinctly, it is held by many, intended that the Federal Council should be the initiator, creator, inspirer, and so far as possible, the directing agency of such federations.

There is, however, no organic relation between the Federal Council and state and local federations, and it can assume no responsibility for the constituency of such federations or the form which they may take, or indeed any responsibility, except so far as they may carry out the principles and the policy of the Council.

Commissions

These same principles of policy apply to the various Commissions appointed by the Council. They act always as agents of the Council and distinctly represent themselves as such. They also hold themselves as subject to the Executive Committee of the Council in accordance with the by-laws of the Council.

Like the Council itself, these commissions, in relation to the denominational agencies, regard themselves as the sum of all their parts.

The Council thus seeks to find the will of the constituent bodies and their departments, and to interpret and express it in common terms. The Council then aims to secure the doing of the will and conscience of the constituent bodies by common and united action.

The cooperation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such cooperative movements as may not be approved by it or for which its methods of organization and work may not be adapted.

As your committee reviews the history of the Council and the actions of the Council, its Executive Committee, its commissions and its national office, we find that to a remarkable degree these principles have been closely followed in a way that has brought about effective utterance and action without division or disintegration, and we heartily commend in these respects the administration of the Council, its committees and its executive administration.

Respectfully submitted,
FRANK MASON NORTH
WILLIAM I. HAVEN
SHAILER MATHEWS
GEORGE WARREN BROWN
WILLIAM H. ROBERTS
WILLIAM H. SCOTT
CHARLES S. MACFARLAND
Committee

The Executive Committee has taken action several times relative to cooperative relations between the commissions and the Executive Committee, including the report of the committee of eleven at Columbus, 1915, which, however, need not be reported in detail, inasmuch as this matter has been presented for consideration to the committee of fifteen.

MATTERS AT THE WASHINGTON OFFICE

The following report was received by the Executive Committee at its meeting in Baltimore, December, 1913:

The Washington branch of the Executive Committee of the Federal Council would report:

That the secretary of the Federal Council, Rev. Charles S. Macfarland, transmitted to us a letter from the pastor of the Baptist church of Annapolis, Maryland, requesting an investigation and action. The letter was a complaint that students of United States Naval Academy who were Roman Catholics were permitted to attend church service at other than the chapel of the Naval Academy, which privilege was denied to all others. The committee conferred with the Secretary of the Navy Department.

It appears that the superintendent of the United States Naval Academy at Annapolis, Maryland, has in force an order requiring all students to attend Sabbath worship in the chapel unless they can state in writing that they cannot conscientiously do so. The Roman Catholic students make that statement. The others cannot do so, and whatever may be their preference or desire, must be denied the privilege of attending any other service.

The Secretary stated:

1. That he believed that ordinarily all the students should be required to attend the Sabbath service in the chapel of the Naval Academy;
2. That if any special privileges are to be given they should be distributed impartially;
3. That any such privilege, if given, should be upon the conscientious request, not of the student, but of the parent;
4. That the rule as at present instituted and administered is unjust, and that he would use his influence to have said rule amended so as to administer justice to all.

Respectfully submitted,
(Signed) Wallace Radcliffe
For the Committee

Voted, That the report be received and approved, and that Dr. Radcliffe be requested to present the action of the Executive Committee to the Secretary of the Navy with the assurance of the warm appreciation of the Council.

In accordance with the instructions of the Federal Council of 1912, the Washington office was established in December, 1913, with the appointment of an advisory committee.

The following action of the administrative committee was taken on April 9, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

The following revised list of members of the Washington advisory committee were duly elected by a vote of the administrative committee:

Rt. Rev. Alfred Harding
Bishop Earl Cranston
Rev. Wallace Radcliffe
Rev. Jay T. Stocking
Rev. Forrest J. Prettyman
Rev. George A. Miller
Rev. Charles F. Steck
Rev. John Lee Allison
Rev. Samuel H. Greene
G. W. F. Swartzell

Since that time Rev. J. T. Stocking has resigned, and the following additional members have been elected:

John B. Larner
Rev. W. L. McDowell
Rev. Clarence A. Vincent
Rev. Livingston Bayard

ARMY AND NAVY CHAPLAINS

The following action of the administrative committee was taken on March 11, 1915, and was approved by the Executive

Committee at its meeting in Columbus, December, 1915:

The following recommendations of the advisory committee at Washington were read and approved:

The first step in vitalizing religious influence aboard ship, is to strengthen the position of the chaplain through navy regulations. To do effective and efficient work, the chaplain must be given by navy regulations the position and power, as far as may be under the laws and limits of the navy, of the pastor of a great institutional church of one or two thousand men. He must be given power to choose young, enthusiastic, athletic, social men from the ship's company as leaders in welfare work and in the religious life and whose chief happiness is in comradeship and helpfulness.

The paper asks for:

1. An allowance of $400 to each chaplain on appointment and an annual allowance of $100 thereafter for the purchase of equipment; an annual allowance of $250 for music and of $100 for his library. Also an allowance for a rotary mimeograph ($76). (At present nothing is furnished by the government for the conduct of worship or the administration of the ordinances.)
2. A separate and distinct chapter in the navy regulations for "Religion and Worship," such as is provided for the medical corps and for the paymaster's corps.
3. The regular naval uniform for chaplains, instead of the present nondescript clerical uniform. (This change, already made in the army, is necessary in the navy, to prevent discrimination against the chaplain and his humiliation at formal functions.)
4. Chaplains not to be required to serve on court-martial, such service being prejudical to their influence with the men as chaplains.
5. Only work necessary to safety of ship and health of personnel, to be allowed on Sunday in time of peace.
6. The chaplain's religious work not to be interfered with by requiring him to teach academic or technical branches of education.
7. Suitable and accessible quarters on ship to be given to chaplains for convenience of conference with the men, with the privilege of using unoccupied rooms for chapel, study, reception or living room, or office.
8. A chaplain to be detailed for duty in the Navy Department to advise with the Secretary of the navy on all matters relating to the corps in general and the religious, moral and spiritual welfare of the personnel of the navy in particular.

The following action was taken by the administrative committee at its meeting on April 13, 1916:

In regard to the memorial of Chaplain Orville J. Nave, Secretary Carroll presented a document containing the action taken by the Executive Committee of the Religious Welfare League for the Army and Navy and by the advisory committee of the Washington office of the Federal Council, which was as follows:

1. That something be done to provide more funds for the work.
2. That communications, setting forth present conditions and needs and asking for appropriate action, be sent to the general conferences, assemblies, and conventions of the constituent bodies and other churches, meeting in May and June.
3. That approval be given to the calling by the War and Navy Departments, of a conference in Washington of chaplains of the army and navy, to consider and adopt measures for better and more effective social, moral, and religious work among officers and enlisted men.
4. That urgent representation be made to the executive and legislative branches of the national government of the unjust discrimination of the present law against chaplains, and chaplains only among all the officers of staff and line, depriving them, without necessity or reason, of official standing and privileges and opportunities such as are given to all other officers.

It was

Voted, To receive and approve the statement and to refer to Secretary Carroll in conjunction with the Religious Welfare League and the advisory committee, the matter of raising a fund to carry out the above recommendations.

The following actions were taken by the administrative committee at its meeting on September 14, 1916:

It was

Voted, That Dr. Carroll be requested to take up immediately the matter of chaplains in the army, as authorized by the quadrennial Council of 1912.

It was also

Voted, That the general secretary be requested to secure further consideration of the matter of general conditions in the army, including especially moral and social conditions in the Canal Zone.

INCORPORATION

The following action of the administrative committee was taken on March 29, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Secretary Macfarland presented the report of Dr. Carroll in regard to incorporation in the several states and the District of Columbia.

It was

Voted, To authorize Dr. Carroll to proceed with the incorporation of the Federal Council under the laws of the District of Columbia.

At the meeting of the Executive Committee in Columbus, December, 1915, the following action was taken in regard to the incorporation of the Federal Council:

We recognize with sincere appreciation the efforts of the administrative committee and its legal advisers in preparing the tentative articles of incorporation. We, however, must recommend that these articles of incorporation, inasmuch as they are tentative, be not accepted and approved. We deem it necessary that the articles of incorporation must provide that the trustees shall in any case be elected by the Federal Council.

We recommend that the purposes of incorporation be described in the charter, particularly as to the holding of the property of the Council, however it may be necessary to describe the general activities of the Council.

We recommend that the administrative committee continue in its efforts to secure incorporation and an effective charter.

CONSTITUENT BODIES

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that the Executive Committee express its gratification at the joint action of the general assemblies of the Presbyterian Church in the U. S., the Presbyterian Church in the U. S. A., the United Presbyterian Church, and the Associate Reformed Presbyterian Synod, in adopting the united declaration of Christian faith and social service prepared by their joint committee, and that, in view of its clear statements in harmony with the past action of the Federal Council, this declaration be printed in the minutes of the Executive Committee for the information of our churches.

At the meeting in Baltimore, 1913, Bishop Talbot presented the following action of the general convention of the Protestant Episcopal Church:

Resolved, That the general convention of the Protestant Episcopal Church hereby records its gratitude to Almighty God for the growing sympathy and closer relations between bodies of Christians, as evidenced by the Federal Council of the Churches of Christ in America; but the strong conviction of this church is that the ideal of our Lord for his people is organic unity in one body; realizing, however, the desirability of Christian cooperation, where practicable without the sacrifice of principle, this convention expresses the opinion that the Commissions on Christian Unity and on Social Service may appoint representatives to take part in the Federal Council.

The following action was taken by the Executive Committee at its meeting in Columbus, December, 1915:

It was

Voted, That the Executive Committee recognize the advantage, if not the necessity, of securing some understanding with the several constituent bodies by which there shall be designated by each of them some persons or agency to serve as a channel of communication between them and the executive officer of the Council for the quadrennium between the meetings of the Federal Council. Such agency might be the representatives of the denominations upon the Executive Committee of the Council, some committee of the judicatory, or individuals named for this purpose.

That the general secretary be directed to communicate to the several judicatories in such manner as may seem wise, in consultation with the administrative committee, the hope of the Executive Committee that some such working arrangement as has been suggested may be adopted which will be at once in harmony with the adminisrative system of the denomination and adapted to meet the need of a more definite and responsible medium of communication.

The following action was taken by the administrative committee at its meeting on March 6, 1916:

It was

Voted, That the general secretary send out a letter to the constituent bodies of the Council, to include a résumé of the practical workings and significant activities of the Council.

The only change in the constituent bodies of the Council is the withdrawal of the Primitive Methodist Church, in response to which the administrative committee has instructed the general secretary to confer with that body at its next session.

By order of the meeting at Columbus, 1915, the following message was issued:

April 5, 1916.

To the Constituent Bodies:

The Executive Committee, at its session in Columbus, December, 1915, voted that the following message be sent to the constituent bodies:

The Executive Committee of the Federal Council of the

Churches of Christ in America, in session at Columbus, Ohio, December 8-10, 1915, sends greeting to the constituent denominations which it represents; congratulating them upon the evident signs of the growth of the spirit of fraternal cooperation to be seen on every hand and upon the encouraging progress of their effort to express their essential oneness of spirit through the creation and maintenance of the Federal Council.

During the three years which have passed since the last quadrennial meeting of the Council, the Executive Committee and its administrative committee have felt a constant and growing pressure of desire for cooperative effort, which has taken the form of manifold proposals. Many of these were of necessity put aside as not germane to the purposes of the Council. Others seemed imperatively to call for action. The committee has, therefore, increased in marked degree the sum of the Council's activities and has been enabled by the blessing of God to secure the funds and enlist the leadership needed for such expansion.

Throughout this development it has been diligent in its effort to understand and reflect the will of the churches which it serves and has kept steadily in view the fundamental purpose of the Council as expressed in the following section of the constitution:

> "The object of this Council shall be—
>
> "To express the fellowship and catholic unity of the Christian church.
>
> "To bring the Christian bodies of America into united service for Christ and the world.
>
> "To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
>
> "To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
>
> "To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

Because of the magnitude and importance which the work of the Federal Council is assuming, the committee is preparing to gather up in orderly form and present to the constituent bodies a review of the existing agencies and plans of the Council, and a statement of their purposes and methods, an account of the administrative principles and regulations by which they are guided, and an estimate of the possibilities and boundaries of cooperative endeavor which are thus in the possession of the churches of Christ in America. A large special committee, widely representative in character, has been appointed to prepare such a review and transmit it to the proper officials of all denominations allied in the Federal Council, in order that it may be in the hands of the delegates of those denominations well in advance of the quadrennial meeting of December, 1916, to the end that this meeting in the wisest possible way may formulate such constructive plans as shall best accomplish the ends to which our prayers and efforts are dedicated.

The future is bright with promise for the church of Christ. Great tasks await her and great power human and divine is hers to meet them. If she shall be true to her Master, shall seek humbly to know God's will, shall depend on his power, shall use his gifts and labor for his kingdom in fraternal cooperation, there are no bounds to the service she may render to our sinful and sorrowing world.

May the abundant presence of the Holy Spirit be given to the churches which constitute the Federal Council, that they may be true to their task and equal to their opportunity.

Sincerely yours,

FRANK MASON NORTH,
Chairman

CHARLES S. MACFARLAND,
General Secretary

AD-INTERIM COMMISSIONS

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that an *ad interim* Commission on the Church and Country Life be appointed, and that the Federal Council at its next meeting be requested to adopt it as one of the permanent commissions of the Council.

The business committee recommends that the Executive Committee submit to the next Federal Council the request that the powers of the Executive Committee be determined, relative to the appointment of commissions.

The following action of the administrative committee was taken on January 7, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

It was

Voted, That we approve the appointment of a committee on Federated Movements.

The following committee was appointed:

Mr. Fred B. Smith
Rev. Samuel Z. Batten
Rev. Alfred Williams Anthony
Rev. Albert G. Lawson
Mr. John M. Glenn

The following action of the administrative committee was taken on February 11, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Secretary Macfarland presented a typewritten report of the special committee on the Commission on Federated Movements.

It was

Voted, That we approve the report and authorize the committee to issue the call for a "conference upon an enlarged effort in behalf of Federated Christian work."

The following action of the administrative committee was taken on June 10, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Fred B. Smith, chairman of the special committee, presented the report of the Atlantic City conference. (This report will appear in connection with that of the Commission on Federated Movements.)

It was

Voted, To approve the report, including the findings of the Atlantic City conference.

The following resolution was adopted:

> *Whereas,* The Executive Committee has authorized the establishment of a Commission on Federated Movements, and
>
> *Whereas,* The President of the Federal Council is empowered to appoint the members of all commissions, therefore
>
> *Resolved,* That the committee in charge of the Atlantic City Conference on Federated Movements nominate to the President the members of the commission.

The following action was taken by the Executive Committee at its meeting in Columbus, December, 1915:

It was

Voted, That the appointment of an *ad-interim* Commission on

Federated Movements be approved, and that the Federal Council at its next meeting be urged to adopt this commission as one of the permanent commissions of the Council.

At the meeting of the Executive Committee in Columbus, December, 1915, the following action was taken:

In view of the facts brought to light by the Commission on the Church and Country Life respecting the need of combining and realigning religious forces in rural districts, this Executive Committee requests the general secretary in its behalf either directly or through one of the commissions to undertake to awaken an interest in state federations in those states not now having them, with effort particularly to secure the cooperation of state denominational organizations in recognizing as common tasks the promotion of community welfare in all its forms, under plans mutually agreed to and clearly recognized.

COMMISSIONS

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that, concerning the budget and financial operations of the several commissions, the administrative committee be given *ad-interim* supervision and authority.

The Executive Committee approved the following recommendations of the business committee at its meeting in Columbus, December, 1915:

Resolved, That the Executive Committee commends the action of the Commission on Foreign Missions looking towards closer cooperation with the Conference of the Foreign Mission Boards of North America, similar to that sustained with the Home Missions Council.

Resolved, That the Executive Committee request the Third Quadrennial Council to take into consideration the advisability of consolidating the Commission on State and Local Federations with the Commission on Federated Movements.

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that the Commission on the Church and Social Service be requested to represent the Federal Council in extending assistance to the Association of Army and Navy Chaplains.

The following action was taken by the Executive Committee at its meeting in Columbus, December, 1915:

It was

Voted, That the Executive Committee request the Commission on Christian Education to report, if possible, at the next annual meeting of the Executive Committee, such facts as it can ascertain concerning the educational standards for admission to the ministry as are now in force in the various religious bodies.

RELATIONS WITH HOME MISSIONS COUNCIL AND FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

The following action of the administrative committee was taken on January 23, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

That in compliance with the vote of the Federal Council recognizing the Home Missions Council "as the proper organization of the churches at the present time for coordinating home missions activities," the administrative committee approves the action of the Commission on Home Missions and the action of the Home Missions Council; endorses the proposed cooperation of the Home Missions Council with the Federal Council through its Commission on Home Missions; invites the chairman and secretary of the Home Missions Council to meet with the administrative committee as advisory members; and invites the Home Missions Council to present records of its work to the Executive Committee of the Federal Council and to the Federal Council.

That the Secretary of the Federal Council is also instructed to arrange with the Home Missions Council for representatives of the Federal Council in its membership.

That the administrative Committee recommends that the Commission on Foreign Missions bring about the closest possible relationship with the Foreign Missions Conference of North America, and that the commission offer to the conference any assistance possible for the provision of its needs.

The Home Missions Council at its annual meeting in January, 1914, took the following action:

Resolved, That the Home Missions Council concur in the action of the Federal Council in electing Rev. H. K. Carroll as joint representative of the two Councils at Washington, D. C., the portion of his annual salary from the Home Missions Council to be $1,500.

(Signed) William T. Demarest,
Secretary

The following message was received by the administrative committee at its meeting on January 29, 1916:

Resolved, That, inasmuch as practically all the work connected with the Washington office, which has been jointly supported by the Federal Council and the Home Missions Council, seems to come more definitely within the scope of the Federal Council; therefore, the Home Missions Council deems it proper to terminate its part of the arrangement, and to discontinue its support of the Washington office.

It was

Voted, That this whole matter be referred to a special committee of three, to be appointed by the chairman to investigate and report back to the administrative committee.

The following committee was appointed:

Rev. Rivington D. Lord
Alfred R. Kimball
Rev. Frank Mason North

At the meeting of the Executive Committee on April 19, 1916, Mr. Kimball presented the following report of the special committee on the salary of the associate secretary at Washington, which was adopted:

Your committee begs leave to report:

1. That the treasurer be instructed to pay the salary of the secretary at Washington in full up to the end of the present fiscal year;
2. That the chairman of the administrative committee and the treasurer be instructed to confer with the officers of the Home Missions Council with a view to securing from that body consent to meet from its treasury the proportion of salary expected from it under the agreement.

Rivington D. Lord
Frank Mason North
Alfred R. Kimball
Committee

COMMITTEE ON COLORED CHURCHES

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that the administrative committee be authorized to appoint a committee, not to exceed twenty, to give special consideration to the needs and interests of the colored race, and to put into operation helpful measures for larger cooperation between the colored denominations and the other constituent bodies of the Federal Council in such ways as may be appropriate and practical.

The following action of the administrative committee was taken on January 7, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

It was

Voted, That the general secretary be empowered, after correspondence with the colored denominations and white bodies doing work among the Negroes, to appoint a committee on the Special Interests of the Colored Denominations.

At the meeting of the administrative committee, held on September 14, 1916, Secretary Carroll reported that the committee on the Work of the Colored Churches had organized with Bishop Wilbur P. Thirkield as president and Rev. J. D. Hammond of Fletcher, N. C., as vice-president, and Rev. H. K. Carroll as secretary. The committee will formulate an outline of policy to be pursued and prepare a report for the Federal Council.

It was

Voted, That the report be received and approved.

WEEK OF PRAYER

The following report and resolution, presented by the business committee, at the meeting in Baltimore, December, 1913, were adopted by the Executive Committee:

The Executive Committee of the Federal Council of the Churches of Christ in America desires to place on record its high appreciation of the work and influence of the Evangelical Alliance in inspiring the spirit of Christian unity and developing closer relations between the churches of our land and the world. It gratefully remembers the splendid leadership of the sainted William E. Dodge, for many years its president, and the tireless labors of Rev. Philip Schaff, the prophet and pioneer of Christian unity, who crossed the seas many times to bring together that memorable and significant meeting of the Evangelical Alliance held in New York City in 1873. Many of the leading pastors and laymen of New York City for years maintained the Evangelical Alliance, and they deserve the hearty thanks of the American churches.

Resolved, That the administrative committee be directed to confer with the officers of the Evangelical Alliance to consider the question of the Week of Prayer and possible plans of cooperation with a view to perpetuating and enlarging the influence which the Evangelical Alliance has exerted, and that power be given to the committee to assume for the Federal Council such responsibilities as in its discretion the committee may think proper.

The following action was taken by the Executive Committee at the meeting in Baltimore, December, 1913:

Resolved, That the president of the Federal Council, together with Secretary Macfarland and the chairman of the Executive Committee, be requested to issue a call to the churches represented in the Federal Council to give themselves to special prayer for the outpouring of the Spirit of God upon all Christian churches, and especially upon all efforts to bring the unsaved to a personal experience of Christ as Savior and Lord.

The procedure of the administrative committee in January, 1914, was approved as follows:

Voted, That the time for the Week of Prayer be fixed for the week beginning the Lenten period, and that the call for the Week of Prayer to referred to a committee consisting of Secretary Macfarland and Dr. Grose for revision.

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends the adoption of the resolutions presented by the Commission on Evangelism, recommending to all the churches united prayer for a world-wide revival of true religion and of aggressive evangelism, and that this action be conveyed by the officers of the Federal Council and of the Commission on Evangelism.

The following action of the administrative committee was taken on October 8, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Dr. Lawson presented a printed report of the special committee on Topics for the Week of Prayer.

It was

Voted, To adopt the same and that it be sent out to the several constituent bodies, also that a copy be placed on file.

At the meeting of the administrative committee, held on September 14, 1916, the Week of Prayer committee recommended that the program and subjects issued by the World's Evangelical Alliance of London be adopted and issued to the churches, with such changes as may be found necessary by the committee.

The recommendation of the committee was approved.

AMERICAN PEACE CENTENARY COMMITTEE

At the Baltimore meeting, December, 1913, a complete report of the American Peace Centenary committee, presented by Rev. Henry K. Carroll, chairman of the committee, was received and approved. This report is printed in full in the 1913 reports, and subsequent reports were presented in 1914 and 1915.

PANAMA-PACIFIC EXPOSITION RELIGIOUS ACTIVITIES

At Baltimore a complete report was received and approved, presented by Rev. Frank Mason North, Rev. William I. Haven, and Rev. Charles S. Macfarland, reviewing the entire procedure leading up to the appointment of the committee of one hundred, which committee will present its own report. This report is contained in full in the volume of 1913 reports. The committee of one hundred has also issued a volume containing a complete report.

The following action was taken by the Executive Committee at its meeting in Richmond, December, 1914:

> The report of the committee of one hundred on Religious Activities at the Panama-Pacific Exposition was presented by Rev. H. H. Bell, secretary of the committee. It was received and referred to the business committee.

At the meeting of the Executive Committee in Columbus, December, 1915, Rev. Charles S. Macfarland, general secretary, presented a résumé of the report of the committee of one hundred for Religious Work at the Panama-Pacific Exposition:

It was

Voted, To receive and approve the same, and the general secretary was instructed to send a letter of appreciation to the Committee for its services.

This report is contained in full in the volume of 1915 reports.

THE MORAL TONE OF THE PANAMA-PACIFIC EXPOSITION

The following action, presented by the business committee, was taken by the Executive Committee at its meeting in Baltimore, December, 1913:

Resolved, That the secretary of the Council be instructed to continue the securing of memorials from constituent bodies and local conferences, and the forwarding of them to the mayor of San Francisco and the Panama Exposition authorities, urging the necessity for maintaining the high moral tone which we are assured by these officials is being sought by them, by constant and watchful action to prevent the misuse of the occasion by commercialized iniquity.

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that the Executive Committee urge upon the authorities of the Panama Exposition the adoption of such regulations as will insure the observance of high moral standards, both within and without the Exposition grounds, and that the secretarial council of the Commission on the Church and Social Service be appointed as a special committee to represent the Federal Council in securing such result, this committee to submit proposals as to all important actions for the approval of the administrative committee.

The following action of the administrative committee was taken on March 11, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

It was

Voted, That the general secretary be instructed to unite with the Young Women's Christian Association in sending out a circular letter calling the attention of the young women of the country to the conditions at the Panama-Pacific Exposition and warning them against the attempt to secure employment at the said Exposition.

The following action of the administrative committee was taken on September 16, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Secretary Macfarland presented the matter of the Panama-Pacific Exposition, stating that neither the Exposition nor the San Francisco city authorities have kept faith as to the moral tone of the Exposition, reading an abstract of an article given out to the public press by Mr. Bascom Johnson for the American Social Hygiene Association.

It was

Voted, That the general secretary prepare a letter signed by the president of the Federal Council and the chairmen of the Executive and Administrative Committees, to be conveyed to the authorities of the Exposition and of the city of San Francisco, after submitting it for approval to the local committee of one hundred.

TWO HUNDREDTH ANNIVERSARY OF GEORGE WHITEFIELD

At the Baltimore meeting, December, 1913, the following report of the special committee on the Commemoration of the Two-Hundredth Anniversary of the birth of George Whitefield was adopted:

To the Executive Committee of the Federal Council:

DEAR BRETHREN:

The committee appointed upon the subject of the two-hundredth anniversary of the birth of George Whitefield respectfully presents its report as follows:

> It is appropriate to present concisely certain features of the life of Whitefield. He was born at Gloucester, England, December 16, 1714, and died at Newburyport, Massachusetts, September 30, 1770. Entering Pembroke College, Oxford University, he became associated there with the Wesleys, joined the Holy Club, and was the first of the members to profess conversion. He cooperated at first with the Wesleys both in Great Britain and America in evangelistic work, but differing from them doctrinally, he withdrew from their company about 1740, but the friendship between them never ceased. As an evangelist he laid great stress in his preaching upon the doctrines of the new birth, of justification by faith, and of sovereign grace. His first notable evangelistic mission was conducted at Bristol, England, where his audience numbered from 10,000 to 20,000, and where he initiated open-air preaching services. His labors were characterized by unabated zeal and efficiency, and he often preached forty to sixty hours in a week. From 1744 to 1748 he was in America and was instrumental in promoting to a remarkable degree the cause of evangelical religion in the Colonies. In England his chief friend was Lady Huntington, who made him one of her chaplains and built and endowed chapels for him in many places. His visits to the American colonies were seven in number, and his relations were most intimate with the Presbyterians. He founded the Old South Church at Newburyport, Massachusetts, as a Presbyterian Church, and is buried in the edifice. It is said of him that "his confidence in his doctrines was absolute, his sincerity unquestionable, his courage unchecked by thoughts of self, his evangelical zeal as

firm and fiery as that of any primitive apostle, his voice a marvelous organ, and his temperament sympathetic, impetuous, and ardent." The combination of these qualities made him the most magnetic and powerful preacher of the eighteenth century. Though no denomination bears his name, his converts were tens of thousands and his memory is cherished by millions.

John Wesley, when preaching Whitefield's memorial sermon at the Tabernacle, London, on Nov. 18, 1770, thus referred to his friend's devoted ministry: "I may close with observing what an honor it pleased God to put upon his faithful servant, by allowing him to declare his everlasting gospel in so many various countries, to such numbers of people, and with so great an effect on so many of their precious souls. Have we read or heard of any person since the Apostles, who testified the gospel of the grace of God through so wide a space, through so large a part of the habitable world? Have we read or heard of any person who called so many thousands, so many myriads of sinners to repentance? Above all have we read or heard of any person who has been a blessed instrument in the hand of God of bringing so many sinners 'from darkness to light, and from the power of Satan unto God?'"

It is recommend that the whole subject of an appropriate commemoration of the life and work of this distinguished servant of Christ be referred to the Commission on Evangelism, with full power to act in its discretion.

(Signed)
William H. Roberts
Charles S. Macfarland

FIVE-HUNDREDTH ANNIVERSARY OF JOHN HUSS

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that we approve the celebration of the five-hundredth anniversary of the martyrdom of John Huss, and that this action be conveyed to the constituent bodies of the Federal Council,

The following action of the administrative committee was taken on March 11, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

It was

Voted, That the general secretary be instructed to call the attention of the several constituent bodies and local federations to the proposed anniversary of John Huss, and ask them to take the initiative in this matter.

The following action of the administrative committee was taken on March 29, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

The matter of the John Huss celebration was presented by the general secretary.

It was

Voted, To authorize the general secretary in conference with Dr. William H. Roberts and Dr. Paul de Schweinitz to send out to the constituent bodies specific suggestions for this celebration.

QUADRI-CENTENNIAL OF THE PROTESTANT REFORMATION

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

Resolved, That the Federal Council of the Churches of Christ in America recommends to its constituent bodies the celebration of the four-hundredth anniversary of the Protestant Reformation on the thirty-first day of October, 1917, in commemoration of the nailing of the theses by Martin Luther on the door of the Castle Church at Wittenberg.

The following action was taken by the administrative committee at its meeting on June 8, 1916:

It was

Voted, That the general secretary correspond with the constituent bodies relative to their appointment of committees to cooperate with the Federal Council on the quadri-centennial of the Protestant Reformation.

RELATIONS WITH OTHER BODIES

The following action of the administrative committee was taken on April 9, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

Secretary Macfarland read a letter dated March 10, 1914, signed by Fred P. Haggard, home secretary of the American Baptist Foreign Mission Society, stating that the society would commemorate the one-hundredth anniversary of its history by a Judson Centennial celebration to be held in Tremont Temple in the city of Boston, June 24-25, 1914; that the afternoon of June 25 had been set apart for receiving the formal greetings of other missionary bodies, and requesting the Federal Council to be represented by a delegate whom they would be pleased to welcome and recognize during all the sessions of the Judson Centennial celebration.

Voted, That the secretary be requested to prepare a suitable communication from the Council to send to Dr. Haggard, and that Dr. Lawson be chosen as our representative to the Judson Centennial celebration.

At the meeting of the Executive Committee in Columbus, December, 1915, the business committee was instructed to prepare a congratulatory message for the American Bible Society on the occasion of its one-hundredth anniversary.

The following message, presented by the business committee, was adopted:

The Federal Council of the Churches of Christ in America extends cordial congratulations to the American Bible Society on its approaching centennial. Created as one of the earliest federated movements by the churches of America a hundred years ago, it has served the republic and the far-mission lands of the earth with a single purpose. We hope that its centennial celebration may everywhere exalt the Holy Spirit as the Word of Life for individuals and nations.

At a meeting of the administrative committee, held April 13, 1916, Secretary Macfarland presented an invitation to attend the Hebrew Christian Alliance of America at their next annual meeting in Philadelphia on May 25.

It was

Voted, That we accept the same, and ask members of our commissions and committees living in Philadelphia to attend the above meeting.

The following action was taken by the administrative committee at its meeting on September 14, 1916:

It was

Voted, That the invitation of Bangor Theological Seminary to send a delegate to the one-hundredth anniversary of the founding of the seminary be accepted, and that Rev. Arthur S. Phelps be requested to represent the Council on that occasion.

INTERNATIONAL RELATIONS

The following action of the administrative committee was taken on January 23, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

That in response to the recommendation of Rev. J. B. Remensnyder, the chairman of the Commission on Peace and Arbitration, the secretary of the Federal Council and the secretary of the Commission on Peace and Arbitration be authorized to participate in negotiations relative to a world-wide movement for international peace, in association with the various church bodies of America and other nations, and to report the plans and progress of the movement to the administrative committee.

The following action of the administrative committee was taken on June 11, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

Voted, That in response to the request from the Federal Council Commission on Peace and Arbitration, the administrative committee approves the joint plans of the Church Peace Union of America and the associated councils of churches in the British and German Empires for a congress on international peace to be held at Constance, Germany, August 2-5, 1914, of whose committee of arrangements the secretary of the Federal Council is a member.

That the secretary of the Council, Rev. Charles S. Macfarland, and the representative of the Commission on Relations with Japan, Rev. Sidney L. Gulick, be elected as delegates to the congress, and that the treasurer, Mr. Alfred R. Kimball, be authorized to secure and receive appropriations which have been tendered to cover the traveling expenses of these two representatives.

A large number of other delegates was also elected.

Voted, That these delegates be requested to have a meeting at the close of the congress and prepare a report to be submitted to the Commission on Peace and Arbitration and to the Federal Council.

The following action of the administrative committee was taken on September 14, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

Voted, That the secretary send to President Wilson an expression of appreciation of his response to the request of the Federal Council relative to the appointment of the Day of Prayer, October 4, 1914.

The following were appointed as a committee to prepare a call to the churches for the Day of Prayer, October 4; Doctors Strong, Lynch, Carroll, Lawson, and the secretary.

The Executive Committee approved the following recommendations of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that the matter of a world congress be referred to the administrative committee, who shall bring the subject to the attention of the several ecumenical church organizations and to the constituent bodies of the Federal Council, report to be made to the next meeting of the Executive Committee.

The business committee presents the following resolution:

Whereas, The Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers and our earnest desire to be of help as the way may open; therefore, be it

Resolved, That the matter of our relations with the churches of Europe be referred to the administrative committee with power, especially the question of communicating to them the Christian sympathy and love of the Christian churches of America.

At the meeting of the Executive Committee in Richmond, December, 1914, the following resolution, presented by Bishop Luther B. Wilson, was unanimously adopted:

Resolved, That, as representatives of the Christian churches of America, we desire to express our profound sympathy with and our prayer for God's ancient people, who throughout the earth are enduring peculiar privations and sufferings as the result of the present war.

We recommend to our churches such practical expressions of their sympathy as shall help in the relief of their suffering, and we pledge our advocacy to the cause of our Hebrew brethren as they seek for just and equal consideration by all governments.

At the meeting of the Executive Committee in Richmond, December, 1914, the report of the delegates to the International Church Peace Conference in Europe presented by Dr. Macfarland was received and approved.

The report of the American church committee on Peace Centenary, presented by Rev. Henry K. Carroll, was received and approved.

These reports are contained in full in the volume of reports for 1914.

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends the adoption and approval of the following statement from the Commission on Peace and Arbitration:

To the Executive Committee of the Federal Council:

The following action was taken on December 1 by the Commission on Peace and Arbitration:

(1) The commission commends the general proposition of Rev. Sidney L. Gulick, representative on international relations, as set forth in his manuscript proposed for publication on the peace work of the churches.

(2) The commission recommends that the Protestant churches of America be organized for active participation in a constructive program for world peace.

(3) The commission urges that the general principles of the peace program demanded by those who believe in the kingdom of God are the application of the golden rule to international relations, care in the preparation of just treaties, and the faithful observance of both the letter and the spirit of those treaties.

(4) The commission recommends to the Protestant churches of America the following general form of organization for participation in the peace movement:

(a) A Church Peace League in every community, and when practicable a peace committee in the local church.

(b) The Church Peace Leagues to be affiliated with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.

(5) That the Church Peace Union be requested to recommend to suitable representatives of other religious bodies the organization of similar movements.

(6) That the coordination and common activities of any and all organizations be effected in and through the Church Peace Union.

(7) That these recommendations be conveyed to the Executive Committee of the Federal Council and to the Church Peace Union.

(8) That the Church Peace Union be requested to take action approving this general policy and program and offer its cooperation to this commission in carrying it out.

The following action of the administrative committee was taken on March 29, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

The special object of this meeting was presented by the general secretary, who read on behalf of the committee on correspondence with representatives of the churches in Europe, extracts from letters which had been received from leading representatives, after which Dr. Mott addressed the conference on the sending of a special deputation to the churches of Europe at this time.

After a full discussion,

It was

Voted, That it is not deemed expedient, under present conditions, to send at this time a deputation from the Federal Council to the churches of Europe.

The following resolution was presented by Dr. Grose, and after discussion of the same, was unanimously adopted:

Resolved, That a special committee of five be appointed to prepare or secure the preparation of a pronouncement of the Federal Council on Christianity and War, the same to be directed to the people of the United States; and to report such pronouncement, when prepared, to the administrative committee for its approval.

The chairman appointed as the committee: Howard B. Grose, Philip S. Moxom, Luther B. Wilson, Frederick Lynch, and Charles S. Macfarland (*ex officio*).

The following action of the administrative committee was taken on February 11, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Secretary Macfarland introduced to the committee Mr. Robert J. Rendall, who represented Rev. Stuart L. Roussel, the official representative of the Evangelical Reformed Churches of France, who addressed the committee on the Evangelical Reformed Churches of France and their needs.

It was

Voted, That the administrative committee extend to Pastor Roussel and his committee hospitality and temporary office-room for their work at the national headquarters, and that the general secretary be instructed to issue a letter to Pastor Roussel, acknowledging his credentials and expressing our sympathy with the Evangelical Reformed Churches of France.

The following action of the administrative committee was taken on September 16, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

In regard to the matter of representatives of foreign church bodies,

It was

Voted, That we extend to the properly accredited delegates of the evangelical churches of Europe the same courtesies and hospitality formerly extended to Pastor Roussel.

The following action was taken by the administrative committee at its meeting on February 1, 1916:

Voted, That a committee of three be appointed by the chairman to confer with Pastor Henri Anet and to assist him in his work in behalf of the Franco-Belgian Evangelization committee.

The chairman appointed Dr. Brown, Dr. Lord, and Dr. Lawson.

At a meeting of the adminstrative committee, held in New York, March 6, 1916, Secretary Macfarland presented the following report of the special committee on the Franco-Belgian Evangelization committee:

REPORT OF SPECIAL COMMITTEE ON THE FRANCO-BELGIAN EVANGELIZATION COMMITTEE

Your committee recommends that Mr. William Jay Schieffelin be requested to serve as temporary chairman of a temporary committee which shall be composed of the following, with power to add to its number such members of the original Franco-Belgian Evangelization committee as may be deemed advisable and also such other members as the committee may select, to form a permanent committee:

William Jay Schieffelin, *Chairman*

Rev. Rivington D. Lord
Rev. Albert G. Lawson
Rev. Arthur J. Brown
Rev. Frank Mason North
Rev. William I. Haven
Robert E. Speer
Rev. Nehemiah Boynton
Rev. Henry Sloane Coffin
R. Fulton Cutting
W. F. Morgan
Talcott Williams
Rev. John Henry Jowett
Myron T. Herrick
Rev. Maitland Alexander
Rt. Rev. David H. Greer
Rev. David James Burrell
Rev. Cornelius Woelfkin
Albert Shaw
Rev. Lyman Abbott
John Wanamaker
Rev. W. H. Roberts
Alba B. Johnson
Rev. Charles A. Eaton
Rev. Charles S. Macfarland
Bishop Luther B. Wilson
William Phillips Hall
Rev. A. V. Wittmeyer
Rev. Paul D. Elsesser
Rt. Rev. Charles S. Burch
President John Grier Hibben
Bishop W. R. Lambuth
Rt. Rev. William Lawrence
Lawson Purdy
Rt. Rev. P. M. Rhinelander
Robert J. Rendall
Edmond E. Robert
Rev. J. Ross Stevenson
E. Twyeffort

Your committee recommends that the above committee, while acting as an independent committee, may, if desired, add to its name "appointed by the Federal Council of the Churches of Christ in America," and that the committee be authorized to arrange its headquarters in connection with the office of the Federal Council, so far as the facilities permit.

Rivington D. Lord
Arthur J. Brown
Albert G. Lawson
Committee

It was

Voted, To adopt the report.

At the meeting of the Executive Committee in Columbus, December, 1915, the business committee reported the following resolution, which was adopted,

Whereas, The Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open; therefore, be it

Resolved, That the matter of our relations with the churches of Europe be referred to the administrative committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian Churches of America.

The following action was taken by the administrative committee at its meeting on February 1, 1916:

Secretary Macfarland presented a confidential report of his recent mission to Europe.

Voted, To receive the same, and that it be made a special order of business at the next regular meeting of the administrative committee.

The following action was taken by the administrative committee at its meeting on February 10, 1916:

The special order of business, the report of Dr. Macfarland, was next taken under consideration.

After careful discussion,

It was

Voted, That the whole matter be referred to a special committee with power, consisting of Dr. Lawson, Dr. Haven, Dr. North, and Mr. Glenn, in consultation with Secretary Macfarland.

The following action of the administrative committee was taken at its meeting on March 6, 1916:

It was

Voted, That the special committee, already appointed by the chairman, be directed to confer with the general secretary in the preparation of a personal report of his visit abroad, and also that the committee be authorized in the name of the Federal Council to issue a statement of the secretary's visit and an expression of sympathy and the attitude of the Protestant churches.

The following message was issued:

April 1, 1916.

To the Constituent Bodies of the Federal Council of the Churches of Christ in America:

The general secretary of the Federal Council, without formal action, but with the approval and advice of the officers of the Council, has recently visited representative Christian leaders at The Hague, Berlin, Bern, Paris, and London.

He has made a confidential report to the administrative committee containing significant and striking information concerning political as well as religious conditions, which it does not seem advisable to make public at this time, but upon which important recommendations have been approved by the committee.

Dr. Macfarland met many Christian leaders in the belligerent countries in thoughtful private conferences, interviewed for purposes of personal information leaders in the affairs of state and influential publicists, and held group conferences of unofficial representatives of the various Protestant bodies.

His visit, which was the result of correspondence with representatives of the Christian churches throughout the entire period of the war, was for the purpose of information and understanding, to preserve and maintain closely our relationships with the churches of these nations, looking forward to the help which our American churches might give in the ultimate process of reconciliation and reconstruction. His distinctively spiritual mission found access and secured a hearing, which would not have been possible to a mission with any other motive. The leaders whom he met shared, in greater or less degree, the feeling that the churches have failed to rise above the turmoil and distractions of the moment and have not fully realized their spiritual mission to the world. The hope was expressed that even in the midst of the war they might rise into a higher atmosphere and help to find for the nations their lost way. There appeared an increasing consciousness that we ought now to look forward to the task of spiritual reconstruction.

Dr. Macfarland was warmly received by these brethren in all

the countries visited, and we believe that his visit has established points of contact and relationships which will give us great opportunity in the coming days. He encountered no difficulties, and his mission maintained throughout an atmosphere of spiritual fellowship.

The conferences were generally characterized both by frankness and good feeling. While thoughtful Christians by no means yielded their political contentions and earnestly maintained their conscientious convictions of the justness of their cause, and while much bitterness and sense of wrong still prevails, the conferences were characterized by simplicity, were on the higher level of spiritual feeling and the wish for a new spirit of reconciliation was often expressed. The desire that the American churches should cultivate the situation created by his visit was general and we have since received expressions of hope that it might be repeated.

"Our Christian Churches in all lands, and especially our own, which has less excuse, have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization.

"Our Christian leaders all proclaim that they seek peace with justice, but has not the Christian church a contribution to make towards this end, without losing her own distinctive spiritual mission, and without losing her spirit of reconciliation?

"The churches of the neutral nations have all assumed an impotent neutrality, and in our own land been content with individual and limited judgments, losing sight of their task to save the world through the reconciling of men one to another in Jesus Christ.

"We must recognize that there are moments in the life of nations as with individuals, when the soul of the nation in the inviolable solitude of its own personality stands face to face with the divine reality, and no other nation may intrude beyond the veil into the Holy of Holies. And yet human help, delicately and reservedly and humbly offered, may assist human beings to answer the questions of their own souls.

"We may ourselves believe and ask our Christian brethren of the nations to believe the best they can of one another. We may, by admitting our own share of blame for an unchristian civilization, suggest, without offense, the wider distribution of that blame.

"We may, without intruding upon men's consciences, in the spirit of the publican, find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere."

Our general secretary, in his report confesses to a great spiritual experience as the result of his prayer and conference with these beloved brethren, to a deep feeling of humility, to a greater sense of the limitations of his own human knowledge and understanding, and, above all, to a deeper faith in the Christians of all these lands, because he has come so much nearer seeing their hearts than they do to seeing each other's hearts.

He finds that misinformation and misunderstanding play no small part in the estrangement of our Christian brethren in all lands.

He feels that despite all mutterings and complaints, all these peoples are really looking or will look to America for light, but that whether or not political differences hinder America's official opportunity, there is nothing in the way of attempting a great work of reconciliation by the churches of Christ in America with the churches of Christ in Europe

We believe that the example of this visit might be followed by representative leaders of some of our constituent bodies who have organic or fraternal relationships in European countries, if carried out, as was this, in a quiet and simple way without publicity and as a distinctively religious mission.

We gather from Dr. Macfarland's report that the time has not yet come for anything approaching political intervention, but that we are to prepare ourselves for the work of reconciliation and reconstruction.

The most emphatic of the recommendations is that we should many times multiply our relief work, not only because this is our strongest asset of moral influence in Europe, but because it is our Christian duty, and we have therefore, initiated movements to this end.

It is further proposed that the Federal Council shall enter into conference with the various interdenominational and international movements looking toward cooperation in the interest of effective reconstruction, including, perhaps, preparations for a conference of the evangelical churches when the time shall come for it.

We believe that when the time shall come for a completer presentation of this report, our constituent bodies will agree that the Federal Council, as representing them, should exercise its opportunity for reconciliation, and in the light of this message we invite all our constituent bodies to give their approval to the action of the Executive Committee of the Council at Columbus, as follows:

> WHEREAS, the Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open; therefore, be it
>
> RESOLVED, that the matter of our relations with the churches of Europe be referred to the administrative committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian churches of America.

Respectfully submitted, for the administrative committee,

WILLIAM INGRAHAM HAVEN
Chairman

John M. Glenn
Howard B. Grose
Finis S. Idleman
Alfred R. Kimball
Albert G. Lawson
J. Edgar Leaycraft
Rivington D. Lord
Shailer Mathews
Rufus W. Miller
John R. Mott
Frank Mason North
E. E. Olcott
William H. Roberts
Alexander Walters

COMMISSION ON RELATIONS WITH JAPAN

The following action, presented by the business committee, was taken by the Executive Committee at its meeting in Baltimore, December, 1913, in response to various memorials received from missionaries in Japan:

We recommend that the chairmen of the Commissions on Peace and Arbitration and on Foreign Missions be requested to appoint nine members of their respective commissions, who, together with them, will act with the administrative committee as a preliminary commission to consider the overture from the missionaries in Japan and make a report to the Executive Committee.

The following action of the administrative committee was taken on January 23, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

That, in response to the recommendation of Robert E. Speer, the chairman of the Commission on Foreign Missions, the secretary of the Federal Council be empowered to act for the Federal Council

Commission on Foreign Missions in arranging a nation-wide hearing for Rev. Sidney L. Gulick as a representative of Christian missionaries in Japan relative to Eastern Race Relationships, and that the treasurer, Mr. Kimball, be empowered to arrange for the necessary expenses of Dr. Gulick.

The following action of the joint committee on Eastern Race Relationships was taken on March 12, 1914, and was approved by the Executive Committee at its meeting in Rilchmond, December, 1914:

It was

Voted, That a committee of three be appointed by the chairman to arrange with Dr. Gulick for the continuation of his work for six months or a year, said committee to provide ways and means and to represent the joint committee in securing the necessary financial support for the continuation of Dr. Gulick's work.

The chair appointed the following members:

Robert E. Speer
Rev. Frank Mason North
Rev. Frederick Lynch

The following action of the joint committee on Eastern Race Relationships was taken on April 17, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

A resolution of the Special Committee of Five was adopted as follows:

> *Resolved,* That in response to the memorials of bodies of missionaries in Japan, submitted to the Federal Council, there be appointed on behalf of the Federal Council, a commission of nine, whose general scope of service shall be to study the entire question of the application of the teachings of Christ to our relations with Japan, and to promote such influences and activities as shall lead to the right relationships between the peoples of these two nations.

Voted, That the special committee of Five consisting of Rev. Frank Mason North, Rev. Albert G. Lawson, Rev. Frederick Lynch, John R. Mott, Robert E. Speer, and the chairman of the administrative committee, Rev. William I. Haven, be a committee to nominate such a commission, to report back to this joint committee at a meeting to be called as soon as they are ready to report their nominations.

The following action was taken relative to Items Nos. 2 and 3 of the report of the secretary of the Federal Council in Bulletin No. 12, dated March 15:

(2) The sending of an ambassador of the churches to convey a message to the Japanese people or the Eastern peoples in general, from the Federal Council, as representing the Christian sentiment of America.

(3) An invitation to some representative of the Japanese people to come to this country for the same purpose.

Voted, That the recommendations be referred to the commission above provided for, with the recommendation that favorable action be taken upon them and that the commission be given full power to act in these matters.

The report of the special committee of three was approved, authorizing the engagement of Dr. Gulick up to January 1, 1915, with the understanding that the time be extended if found expedient and providing that Dr. Gulick's arrangements be referred to the Commission on Relations with Japan and that the whole matter be turned over to this commission for future procedure.

Voted, That pending the appointment of the commission, the secretary of the Federal Council be authorized to continue the arrangements under which Dr. Gulick is now serving, and that he be authorized to make the necessary financial and other provision for this work until such time as it shall come under the jurisdiction of the proposed commission.

Voted, That in visiting the various denominational assemblies the secretary of the Federal Council acquaint these bodies with the above actions.

The following action of the joint committee on Eastern Race Relationships was taken on April 30, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

The following report of the nominating committee was received and adopted:

Your committee recommends that the Commission on Relations with Japan be composed of nine persons to be added to the present subcommittee, the latter being composed of official representatives of the Federal Council administration. This would make a full commission of fifteen, which seems necessary in order to include full representation of the interests involved.

We, therefore, nominate as the full commission the following:

Rev. Charles R. Brown, Dean of Yale University School.

Hon. John W. Foster, Washington, D. C.

Rev. William I. Haven, Chairman Administrative Committee of Federal Council.

Professor Charles R. Henderson, Chicago University.

Bishop E. R. Hendrix, Kansas City, of the Methodist Episcopal Church, South.

Rev. Albert G. Lawson, Member Administrative Committee of Federal Council.

Rev. Frederick Lynch, Secretary Church Peace Union.

Bishop Francis J. McConnell, Denver, Colorado, of the Methodist Episcopal Church.

John R. Mott, Secretary World's Student Christian Federation.

Rev. Frank Mason North, Chairman Executive Committee of Federal Council.

George Wharton Pepper, of Philadelphia.

Rev. Doremus Scudder, Pastor of the Union Church, Honolulu, Hawaii.

Robert E. Speer, Chairman Commission on Foreign Missions of the Federal Council.

President George E. Vincent, University of Minnesota.

Hon. Amos P. Wilder, recently Consul at Shanghai, China.

Your committee recommends that the commission be given power to add to its number or to make substitutions for any who may be unable to serve, upon approval by the administrative committee of the Federal Council.

The Executive Committee approved the following recommendation of the business committee at its meeting in Richmond, December, 1914:

The business committee recommends that the Executive Committee authorize the appointment of President Shailer Mathews and Rev. Sidney L. Gulick, representative of the Commission on Relations with Japan, as a special deputation to the Japanese people, or to the Eastern peoples in general, bearing a message from the Federal Council of the Churches of Christ in America as representing the Christian sentiment of America, and that a committee, consisting of Bishop Luther B. Wilson, Rev. H. C. Herring, Rev. Howard B. Grose, Rev. Alfred Williams Anthony and Rev. Charles S. Macfarland, be appointed as a committee to prepare the message.

The committee appointed to prepare the message to Japan reported through the chairman, Bishop Luther B. Wilson, presenting the following message, which was adopted:

To the Churches of Christ in Japan, Greeting:

The Federal Council of the Churches of Christ in America, on behalf of its thirty constituent denominations, has delegated two of our most honored and beloved representatives, to convey to you the assurance of our love unfeigned and of our prayers in your behalf.

Professor Shailer Mathews, Doctor of Divinity, is the dean of the Divinity School of the University of Chicago, an author widely known among us, and for this quadrennium, president of the Federal Council.

The Rev. Sidney L. Gulick, Doctor of Divinity, needs no introduction to you, for he has been a missionary in Japan for many years. Since his return to America upon his furlough, he has been invited to our most prominent pulpits, has secured a hearing for the cause of Japan by the foremost men of our nation, and returns to you not only as your brother, but entrusted with the duty of representing, with Dr. Mathews, this Federal Council. We are thus sending to you those who are well qualified to speak for us.

We beg to assure you, dear brethren, of the interest with which we have noted the recent history of Japan, that ancient and venerable nation with its notable achievements in the arts and sciences. With eager hand you have grasped what other peoples could offer for the enrichment of your life, and in turn you have contributed to the life of the world the inspiration of your fine enthusiasm. You have felt the stimulation of ethical ideals, the transcendant significance of moral values. In the industrial, intellectual, and moral fields of your activity, America has noted your unwearied progress.

But our deepest interest and sympathy have been evoked by the numbers of those who have been reaching out eager hands to God. Beyond all else the spectacle of so many in Japan, seeking after a deeper and stronger spiritual life, has moved and still moves our hearts. It is with such sympathy toward you, beloved children, that we send our messengers to you.

We believe that the religion of Jesus makes its largest possible contribution to the peace and uplift of the world, not when it undertakes by ecclesiastical utterances and activities to solve the complex intellectual and practical problems of civilization, but rather when it leads men to the inner life of spiritual self-mastery and self-devotion, helps them to learn the privilege and joy of absolute trust in Christ our Lord, and enables them to appreciate the obligation of such loyal devotion to him as finds expression in holy and unselfish service of humanity.

We are sending these, our brethren, to tell you as no written word of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ.

We pray that in your land and in ours, faith shall have its satisfying vision of our Lord, that love shall be sanctified by his fellowship, and that our common life shall be broadened in its sympathies and beautified with his likeness.

May the God of love unite our hearts in the bonds of holy sympathy, and bring us all into the joy of fellowship one with another through that diviner fellowship which is with the Father and with his Son our Savior.

May peace and prosperity abide in all the homes of Japan. May your schools be centers of intellectual light and your churches centers of moral life and spiritual power. May believers be multiplied and all your land be blest by Him who is the Light of the World, the Redeemer of men.

Now unto Him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever, Amen.

Your brethren in Christ,
THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA,
(Signed) CHARLES S. MACFARLAND, *General Secretary*

The following action of the administrative committee was taken on July 10, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Dr. Gulick presented the report for the Christian embassy to Japan.

The report was received and ordered to be placed on file.

On recommendation of the Commission on Relations with Japan,

It was

Voted, That the joint Committee on Eastern Race Relationships be asked to hold a meeting and to take up the question either of appointing a new commission or enlarging the field of service of the Commission on Relations with Japan.

The following action of the administrative committee was taken on July 22, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

At the meeting of the Committee on Eastern Race Relationships, at the request of the chairman, the secretary of the Commission on Relations with Japan, Rev. Charles S. Macfarland, made a full statement of the matters to be considered and presented for formal consideration the following vote of the Commission on Relations with Japan, adopted by that commission April 17, 1915:

"That the administrative committee of the Federal Council be requested to take up the question of an enlarged commission for the consideration of the general Asiatic and the general international situation."

After full discussion

It was

Voted, That whereas the Commission on Relations with Japan was organized solely for the purpose of considering relationship between Japan and the United States, and that it has hitherto done so, it is inadvisable at this time to make any change in the scope of the commission.

It was

Voted: That the secretary of the Commission on Relations with Japan convey this action to the commission and its representatives.

At the meeting of the Executive Committee in Columbus, December, 1915, Secretary Macfarland presented the report of the Commission on Relations with Japan, which was received and approved.

President Shailer Mathews was introduced to the committee and spoke on the Christian embassy to Japan.

The following resolution was presented by Bishop E. R. Hendrix and adopted:

Resolved, That the thanks of the Executive Committee of the Federal Council be given to Professor Shailer Mathews and Rev. Sidney L. Gulick for the able, tactful, and consecrated service given by them as our Christian embassy to Japan.

The following resolution pertaining to matters dealing with relations with Japan, was presented by the business committee and adopted.

Resolved, That the general secretary be authorized to prepare replies to the letters received from the various Christian bodies of Japan, and that the work of the Christian embassy to Japan be approved with the statement that the final report of the commission will be awaited with interest.

The following resolution was presented and adopted:

Resolved, That the Executive Committee place on record its deep appreciation of the labors of Dr. Sidney L. Gulick, both in their untiring nature and their remarkable success.

The following resolution was adopted by the administrative committee at its meeting on March 27, 1916:

Resolved, By the administrative committee of the Federal Council of the Churches of Christ in America, that the following statement be issued to the constituent members of the Federal Council.

Two years have now elapsed since the appointment by the Federal Council of its Commission on Relations with Japan, which action, it will be remembered, was taken in response to a memorial from American missionaries in Japan. A notable work has been done by this commission, not only in Japan itself through the sending of our Christian embassy to that land a year ago, but also by the wide campaigns both before and after that embassy, of our special representative, Rev. Sidney L. Gulick. Although much has been accomplished, much still remains to be done. We earnestly invite the serious attention of our entire constituency to the moral questions and the questions of Christian principle involved in the relationship of the United States with both China and Japan. These questions cannot be solved by diplomacy alone. They can be solved only by national application of the golden rule to our relations with these lands. While the Federal Council is concerned solely with the Christian principles involved and can assume no responsibility for specific legislative proposals, we urge, nevertheless, upon the leaders and the membership of our constituent bodies as Christian citizens the careful study of the proposals for comprehensive immigration legislation that have been worked out by Dr. Gulick, and also of any similar proposals looking to the solution of these problems in a way thoroughly honorable to the peoples concerned.

We regard it as of the highest importance in maintaining right relations through the coming decades with Japan and China, that the United States shall pursue an Oriental policy, the fundamental principles of which shall be the just and equitable treatment of all races. To this end we suggest that Christian citizens in all parts of America urge their representatives in Congress to take up at an early date the entire immigration question and provide for comprehensive legislation, free from race discrimination, covering all phases of the question (such as the limitation of all immigration and the registration, distribution, employment, education, and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the peoples of all nations.

PANAMA CONGRESS

The following action of the administrative committee was taken on February 11, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

It was

Voted, That the general secretary be appointed as the representative of the Federal Council in the proposed Latin-American Missionary Conference, to be held at Panama.

WAR RELIEF MOVEMENT

The following action of the administrative committee was taken on September 21, 1914, and was approved by the Executive Committee at its meeting in Richmond, December, 1914:

Voted, That Secretary Macfarland and Associate Secretary Carroll be authorized to send out a statement to the churches that the Federal Council is prepared to receive and transmit funds for legitimate specified objects in connection with the war.

On March 11, 1915, the administrative committee authorized the general secretary to issue an appeal for $100,000 for the Persian War Relief committee.

The following action of the administrative committee was taken on October 8, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Mr. Mornay Williams, chairman of a voluntary committee on Christian Literature among Prisoners of War in Europe, presented the following report:

To the Administrative Committee of the Federal Council:

> A conference was held on September 30, to consider means for distributing Christian literature among prisoners of war in Europe. There were present Drs. W. I. Haven, C. S. Macfarland, Judson Swift, J. H. Franklin, William Fetler, and Messrs. James Wood, Mornay Williams, and E. C. Jenkins. After reviewing the matter and after discussion, a committee was asked to state the conclusions to the committee and the report is as follows:
>
> 1. There is most convincing evidence of the need of Christian literature among prisoners in practically all belligerent countries, especially in Germany, Austria-Hungary, Russia, and France.
>
> 2. There are good grounds for believing that this literature can be distributed under official sanction.
>
> 3. In each of the four countries mentioned there is at least one officially recognized point of contact with prisoners of war, authorized to distribute Christian literature. These are:
>
> In Germany: Kriegsgefangenenhilfe der Nationalvereinigung der Evangelischen Junglingsbundnisse Deutschlands unter literarischer Mitwirkung der Deutschen Christlichen Studentenvereinigung. Berlin C 2. Kleine Museumstrasse. 5b.

In Russia: George M. Day, Esq., care Society Miyak, Nadjeshdinskaya 35. Petrograd, Russia.

In Austria Hungary and France: Representatives of the World's Committee of the Young Men's Christian Association, whose principal office is 3 rue General DuFour, Geneva, Switzerland, are fully authorized to deal with prisoners of war in Austria-Hungary through representatives in Vienna and with prisoners of war in France through representatives in Paris.

4. That authorization be given by the administrative committee to raise a fund to be expended for this purpose.

(Signed) Mornay Williams,
Judson Swift,
E. C. Jenkins,
Committee.

The following action of the administrative committee was taken on December 8, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Secretary Macfarland presented the following report of the special Committee on Christian Literature among Prisoners of War in Europe.

Your committee makes the following recommendation:

That inasmuch as the International Committee of Young Men's Christian Associations is already carrying on the work of distributing literature among prisoners of war in Europe as well as among the soldiers, the Federal Council of the Churches of Christ in America approve the work of the International Committee of the Young Men's Christian Association and authorize the International Committee to act for and on behalf of the Federal Council of the Churches of Christ in America. The International Committee of the Young Men's Christian Association is invited to make the fullest possible use of the facilities of the Federal Council for the furtherance of this work.

This action has been conveyed to the International Committee of Young Men's Christian Associations.

Respectfully submitted,
(Signed) Mornay Williams,
Chairman.

It was

Voted, That the action of the committee be approved and that the committee be permitted and instructed to cooperate with such other agencies as they may approve or may deem wise to erect.

The following actions were taken by the administrative committee at its meeting on March 6, 1916:

The special order of the day, consideration of the report of Dr. Macfarland's mission to Europe, was then taken up and the several recommendations were considered *seriatim*.

It was

Voted, That a special committee of five be appointed by the chairman to consider the whole matter of relief work and to bring specific recommendations to the administrative committee for approval. Drs. Lawson and Brown and Messrs. Leaycraft, Glenn and Kimball were appointed as the special committee.

At a meeting of the administrative committee, held March 16, 1916, the special committee appointed on the European relief work made its report.

The administrative committee took the following action:

1. That the movement for increased and wide-spread European relief through the churches, as recommended by the general secretary in the report of his European visit should be immediately made.

2. That the following persons be invited to serve as such a committee, with power to add to their number:

Rev. James L. Barton
Charles R. Crane
Edwin M. Bulkley
Rev. John B. Calvert
Rev. William I. Haven
Arthur Curtiss James
Rev. Frank Mason North
George A. Plimpton
Rev. Edward Lincoln Smith
Talcott Williams
James C. Colgate
Bishop Luther B. Wilson
Rev. E. M. Stires
Gifford Pinchot
E. S. Harkness
J. Edgar Leaycraft
Rev. Albert G. Lawson
John D. Rockefeller, Jr.
James G. Cannon
President W. H. P. Faunce
Jerome D. Greene
Dr. Samuel T. Dutton
Rev. Arthur J. Brown
Rt. Rev. David H. Greer
Cleveland H. Dodge
Hamilton Holt
John R. Mott
Rev. Charles S. Macfarland
William Sloane
James M. Speers
Robert E. Speer
Rev. Cornelius Woelfkin
Rev. Charles L. Slattery
Seth Low
Fred B. Smith
Dean Shailer Mathews
John M. Glenn
Alfred R. Kimball
James H. Post
Rev. Junius B. Remensnyder
Rev. Frederick Lynch
E. E. Olcott

3. That the Rev. Frank Mason North be requested to convene the committee.

4. That the general secretary be requested to make inquiry looking toward a suitable administrator for the work of the committee.

5. That the committee cooperate with similar committees already appointed or proceed with its work in consultation with such committees.

At a meeting of the administrative committee, held March 27, 1916, the report of the special Committee on War Relief was received, as follows:

New York, March 23, 1916.

To the Administrative Committee of the Federal Council:

We, your committee appointed to consider the relation of the churches to the problem of relief necessitated by the European war, present herewith our report as follows:

> In view of the appalling need for material and spiritual relief created by the European war—a need which the churches of the United States have not yet sufficiently comprehended nor adequately attempted to meet, we recommend:
>
> That a special meeting of the Executive Committee of the Federal Council be called for an early date to give thoroughgoing consideration to this need and to adopt comprehensive plans that will help to meet it.
>
> That the plans to be adopted include, among other features, the following:
>
> 1. The immediate preparation and wide distribution of a strong appeal which should have for its chief purpose to arouse the conscience and stimulate the will of the churches in this great world crisis;
> 2. The issuance of bulletins, possibly at regular intervals, in which greatly needed information may be furnished regarding general and particular calls for help and the several agencies through which assistance may be rendered.
> 3. The appointment of leaders and committees in local churches and communities who shall come to feel the burden of this work and give themselves ungrudgingly to its accomplishment;
> 4. The adoption of all other practicable methods to secure the desired result;
> 5. The avoidance of duplication of effort being made by other bodies;
> 6. The fullest cooperation with any and all agencies created for the common purpose.

FRANK MASON NORTH	SAMUEL T. DUTTON
CHARLES S. MACFARLAND	ALBERT G. LAWSON
FRED B. SMITH	ARTHUR J. BROWN
JOHN M. GLENN	ALFRED R. KIMBALL

Frederick Lynch
John R. Mott
Cleveland H. Dodge
E. L. Smith
Jerome D. Greene
James L. Barton
J. Edgar Leaycraft
Fred P. Haggard
Committee

The report was adopted.

The following actions were taken by the administrative committee at its meeting on March 27, 1916:

It was

Voted, That a meeting of the Executive Committee be called at the Yale Club, Wednesday, April 19, at 10:00 A.M., to continue during the day and the evening, the railroad fares of the members being paid where necessary.

Dr. North and the general secretary were appointed as a committee on ways and means to report to the meeting of the Executive Committee.

It was

Voted, That the following special committee be invited to meet jointly with the Executive Committee at 3:00 P.M.:

Rev. James L. Barton
Charles R. Crane
Edwin M. Bulkley
Rev. John B. Calvert
Rev. William I. Haven
Arthur Curtiss James
Rev. Frank Mason North
George A. Plimpton
Rev. Edward Lincoln Smith
Talcott Williams
James C. Colgate
Bishop Luther B. Wilson
Rev. E. M. Stires
Gifford Pinchot
E. S. Harkness
J. Edgar Leaycraft
Rev. Albert G. Lawson
John D. Rockefeller, Jr.
James G. Cannon
President W. H. P. Faunce
Jerome D. Greene
Dr. Samuel T. Dutton
Rev. Arthur J. Brown
Rt. Rev. David H. Greer
Cleveland H. Dodge
Hamilton Holt
John R. Mott
Rev. Charles S. Macfarland
William Sloane
James M. Speers
Robert E. Speer
Rev. Cornelius Woelfkin
Rev. Charles L. Slattery
Seth Low
Fred B. Smith
Dean Shailer Mathews
John M. Glenn
Alfred R. Kimball
James H. Post
Rev. Junius B. Remensnyder
Rev. Frederick Lynch
E. E. Olcott

It was

Voted, That a committee consisting of Dr. North, Dr. Haven, and the general secretary be a committee on Administration, to report to the meeting of the Executive Committee.

The following action was taken by the Executive Committee at its meeting on April 19, 1916:

PREAMBLE

Inasmuch as the conditions of suffering and need in the nations directly affected by the war in Europe and Asia are appalling beyond description, and are not known to the masses of our people, who have not been sufficiently informed concerning the facts to inspire them to interest or action; and since the inability of the nations, strained as they are, to meet these needs, constitutes an urgent appeal to the neutral nations, and especially to the people of the United States, to use their utmost endeavors to bring relief wherever possible to all who suffer; therefore

Resolved, That the Federal Council of the Churches of Christ in America, while recognizing the various relief organizations already at work, and having no purpose save that of cooperation, believes that the time has come for a relief movement of such magnitude as shall fittingly recognize the obligation of Christianity to respond to all human need and emphasize to all the world the moral and spiritual consciousness and the Christian and philanthropic spirit of the American people. Also,

Resolved, 1. That the Federal Council of the Churches of Christ in America initiate a nation-wide movement for the relief of suffering in Europe and Asia growing out of conditions created by the war.

2. That the movement shall be under the leadership and inspiration of the churches, a preeminently religious appeal to the people through the churches and religious orders and organizations, endeavoring to arouse among all classes the sentiment of personal self-sacrifice.

3. That the Federal Council of the Churches of Christ in America suggest for the inauguration of the movement the week preceding Memorial Sunday for the solicitation of funds for the suffering peoples of Europe and Asia; that the President of the United States be requested to commend this movement of the churches and that the President be requested to invite all the churches and religious organizations of the United States to set apart Memorial Sunday, May 28, 1916, for the consideration of the wide-spread sorrows of the peoples and for most generous contributions to relieve the suffering; and that a delegation be appointed to present in person this proposal to the President of the United States.

4. That a letter be conveyed to all the churches and that the

immediate cooperation of church federations and ministerial associations be secured; that the cooperation of denominational boards and of those assemblies meeting in May be obtained and that the churches also be reached through the religious press; that other movements, such as the Laymen's Missionary Movement and the various Sunday-school associations, be enlisted; and that the entire press of the country be invited to render assistance through publicity.

5. That the movement be unrestricted in its appeal both in respect to the securing of funds and in the distribution of relief and that when individuals, churches, and other organizations desire, they may designate their preference for the use of funds.

6. That the administration hereafter to be appointed shall follow up these initial appeals so long as necessity may exist or until the Executive Committee shall otherwise order.

7. That the Federal Council shall finance the campaign, so far as possible, in order not to draw from the contributions secured for overhead expenses any more than may be absolutely necessary.

8. That a general statement of known and urgent needs be presented in the appeals of the committee.

The following resolution was adopted relative to administrative provision for the campaign:

> *Resolved,* That the officers and the administrative committee of the Federal Council be authorized to associate with themselves such persons, agencies, and organizations as may be helpful in the development, publicity and realization of the plan of relief committed to them and that whatever unprovided expenses are involved in this further augmentation of the working forces of the Council shall be paid out of the funds arising from the movement.

It was

Voted, That the president of the Council, the general secretary, and the chairman of the Executive Committee be appointed as the delegation to wait upon the President of the United States.

The following action was taken by the administrative committee at its meeting on April 25, 1916:

It was

Voted, To ask Dr. Howard B. Grose to secure, if possible, a temporary release from his present position and that he be invited to assist the administration in the organization of the War Relief committee at his present salary together with the meeting of any special expenses incurred.

The following action was taken relative to the war relief campaign:

1. William B. Millar was elected as chairman of the special Committee on War Relief.

2. It was voted that the Laymen's Missionary Movement be invited to cooperate with the Federal Council in the proposed movement, being associated with the Federal Council both in fact and in name, and that the Laymen's Missionary Movement be invited to turn all its available forces and resources to the movement for so long a time as may be possible or as need may exist.

3. That the Laymen's Missionary Movement be requested to select three members of its Executive Committee to serve with Messrs. Lawson, Glenn, and Barton of the administrative committee of the Federal Council as members of the special committee with power to add to their number, and that this special committee to empowered to proceed immediately in the initiation and conduct of the campaign.

At the meeting of the administrative committee, held on September 14, 1916, the general secretary reported for the Committee on War Relief, and the following recommendations were approved in substance:

ACTION OF THE CONFERENCE RELATIVE TO WAR RELIEF MOVEMENT, SEPTEMBER 13, 1916

1. *Whereas,* The President of the United States has issued a proclamation appointing Saturday, October 21, and Sunday, October 22, as special days for the collection of funds for Armenian and Syrian relief, it is hereby

Voted, That the officers of the Federal Council of the Churches of Christ in America be requested to cooperate with the American Committee on Armenian and Syrian Relief, especially in making Sunday, October 22, an occasion when large contributions may be received through the churches.

2. It is the sense of the conference that the Federal Council of the Churches of Christ in America, having proceeded with the movement relative to Armenian and Syrian relief, shall give further consideration to the proposition for a larger and more complete movement which may be submitted to another larger conference, to be held at the discretion of the Federal Council.

REPORT OF SPECIAL COMMITTEE APPOINTED BY THE REPRESENTATIVES OF THE WAR RELIEF ORGANIZATIONS

1. That the movement initiated by the Federal Council be continued as in the past, leaving the various War Relief societies to be autonomous.

2. That the Federal Council find all possible ways of deepening this movement, of securing continuous publicity and continuing the appeal to the people and to the religious motive.

That it is advisable to have an effective administration for this work including a competent secretary who shall give his entire time and thought to it.

3. That while no additional general national committee seems advisable, it may be found desirable for the Federal Council from time to time to secure endorsement of its various movements from groups of men of national influence. The Federal Council will so conduct its movement that other groups may be influenced, to attain the same general results.

4. That a Self-Denial Week be arranged and special Sundays designated as may be found wise and possible.

5. That the war relief organizations articulate their work in accordance with these plans and endeavor, while on the one hand urging their special causes, to avail themselves at the same time of all that may be gained by cumulative effect.

6. That, in so far as the future movement may not be provided for through the treasury of the Federal Council, this expense be met out of undesignated funds that may be sent to the Federal Council, or from proportional contributions from those organizations for war relief which meet with substantial assistance from the movement, this being preferable to having the Federal Council jeopardize individual gifts to the various organizations by approaching in the interest of this particular propaganda.

COMMITTEE ON PUBLICITY

The following action of the administrative committee was taken on March 11, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

The matter of religious publicity was discussed, and

It was

Voted, That Dr. Grose be requested to lay out a plan concerning this matter and report back to the administrative committee.

The following action of the administrative committee was taken on April 8, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

The general secretary presented the recommendations of Dr. Grose, the special committee appointed on publicity of religious news.

It was

Voted, That the chairman and general secretary appoint a special committee of five to make further inquiry in regard to this matter and to confer with the other bodies interested, said committee to report back to the administrative committee on or before the first meeting in the fall.

The following committee was appointed: Rev. Howard B. Grose, Rev. Fred P. Haggard, Mr. J. E. McAfee, Rev. William I. Haven, Rev. Frederick Lynch, and Mr. Fred B. Smith.

At the meeting of the Executive Committee, at Columbus, December, 1915, the Committee on Publicity presented a full report, which is contained in the 1915 volume.

The report was received and approved, and the following resolution was adopted:

Resolved, That the Executive Committee approve the report of the Committee on Publicity and the steps thus far taken to carry out the project of establishing a bureau that shall secure the widest publicity in the secular and religious press for the religious news of the world; and that the Executive Committee empower the administrative committee to proceed with its efforts to make possible the realization of the plans presented by the committee on Publicity, and submit its report to the Federal Council at the next quadrennial meeting.

At the meeting of the administrative committee, held on September 14, 1916, the action of the quadrennial Council of 1912, relative to a report of the state of the religious press, was referred to Secretaries Guild and Stelzle, with the request that they secure the action contemplated.

BOYS' WORK

At the meeting of the administrative committee, held on September 14, 1916, in response to the recommendation of Secretary Guild, a committee consisting of Fred B. Smith, Rev. H. H. Meyer, and Secretary Whitmore were appointed to confer with other organizations relative to the prosecution of boys' work in the churches.

BUILDING

The following action of the administrative committee was taken on November 11, 1915, and was approved by the Executive Committee at its meeting in Columbus, December, 1915:

Upon recommendation of the general secretary, the chairman was authorized to appoint a committee to consider the question of grouping the offices of various denominational and interdenominational organizations having their headquarters in New York City, and the advisability of a general building for this purpose, of which committee Fred B. Smith should be the chairman.

The following committee was appointed:

Fred B. Smith, *Chairman*
John M. Glenn
Rev. Charles L. Thompson
J. Edgar Leaycraft
Rev. Arthur J. Brown
Rev. Hubert C. Herring
Rev. William I. Haven
John R. Mott
Rev. Howard B. Grose
Rev. Frank Mason North
Secretary Guild, *ex officio*

RELIGIOUS CENSUS

The following action of the administrative committee was taken on November 11, 1915, and was approved by the executive committee at its meeting in Columbus, December, 1915:

It was

Voted, That the chairman appoint a committee to cooperate with the United States Census Bureau in the matter of the next religious census. The following committee was appointed:

Rev. Rufus W. Miller
Rev. Charles L. Thompson
Fred B. Smith
Rev. Henry K. Carroll, *ex officio*

FINANCIAL PROVISION

It will be recalled that the executive committee, in reporting four years ago, reported that its work during the quadrennium had been hampered by the lack of funds. The present quadrennium began with a considerable deficit. We are, therefore, gratified to report that this deficit was very speedily made up, and that since that time the Council has received a reasonably adequate financial support and has been able to keep its expenditures within its income.

It will be recalled that the last quadrennial Convention authorized a total budget of $25,000 per annum, authorizing the Executive Committee, however, to undertake work involving larger expenditures, provided the funds for such could be secured without placing additional burdens upon the constituent bodies.

It is, therefore, worthy of note that the necessary budget has constantly increased during the quadrennium and for the year 1916, including all departments, commissions, and movements of the Council, will reach a total of more than $125,000. Attention should be called to the fact, however, that the larger portion of this amount is for actual work accomplished in the field, and that the cost of the central administration, for which $25,000 was named, has not gone above $35,000 in any one year, including the expenses of the Washington office.

It should also be noted that, of this entire budget of now over $125,000, only about $11,000 a year has come from the denominational apportionments. The Executive Committee makes no special recommendations regarding this matter, inasmuch as it has been referred for consideration to the committee of fifteen.

QUADRENNIAL MEETING

The administrative committee accepted the invitation of the Church Federation of St. Louis, supported by other civic bodies of St. Louis, to hold the quadrennial meeting of 1916 in that city.

The following action was taken by the administrative committee at its meeting on March 6, 1916:

It was

Voted, To authorize the appointment by the chairman of a Committee on Program.

The following committee was appointed:

Rev. Howard B. Grose
Rev. William I. Haven
Rev. William H. Roberts

Your Executive Committee has, at the moment of the preparation of this report, carefully reviewed the actions of the Federal Council of 1912, and finds that the instructions of the Council have been carried out in every particular.

ACTIONS OF THE ADMINISTRATIVE COMMITTEE, NOVEMBER 9, 1916

The following actions were taken by the administrative committee, November 9, 1916:

A report of the Committee on Publicity was received, and it was ordered that it be conveyed to the quadrennial meeting of the Council.

Rev. E. W. Rankin was elected as assistant secretary, to begin service November 10.

It was

Voted, That it is the understanding of the administrative committee that the rules of order adopted at the quadrennial meeting of the Council in Chicago, Ill., are the rules of order of the Federal Council, subject to amendment.

It was

Voted, That Secretaries Stelzle, Guild, and Rankin be appointed as a special Committee on Publicity for the next quadrennial meeting of the Federal Council.

It was

Voted, That Dr. William H. Roberts be appointed the chairman of the Committee on the Quadri-Centennial Celebration of the Protestant Reformation.

Dr. Roberts reported for the special committee of the administrative committee on amendments the following proposed amendments to the constitution and by-laws:

"The following amendments of the constitution, by-laws, and rules of order are recommended for consideration by the Federal Council at its next meeting:

I. CONSTITUTION

"*Article* 9 (*b*). Make the first clause to read: 'The general secretary and other secretaries of the Council, except the recording secretary, shall be chosen by the Executive Committee.'

"*Article* 9 (*c*). Last clause of closing sentence to read: 'except that it shall not have power to make any amendments to the constitution or to the by-laws.'

"*Article* 9 (*e*). Add to this section the words: 'but nominations may be made from the floor of the Council by any member, at the time of the election.'

"*Article* 10. Add the following: 'Amendments to this plan shall be reported officially for information to the several constituent churches.'

"*Article* 11. Strike out from the constitution the three closing sentences which have to do with the original approval of the plan of federation, but have never been a part of the document.

II. BY-LAWS

"*No.* 1. Change the first clause of By-law No. 1 so that it reads: 'The Council shall meet quadrennially on the first Wednesday of December at such place and hour as the Executive Committee shall from time to time determine.'

"*No.* 3. Add to By-Law No. 3 the words: 'The chairman of the Enrolment Committee shall be the recording secretary.'

"*No.* 8. The whole subject of the status of the commissions of Council being a part of the report of the committee of fifteen, it is recommended that if said report be adopted by the Council, the necessary changes be made in this by-law.

"*No.* 11. Add: 'The commissions of the Council, when so empowered by Council, may solicit contributions for their work and have their own treasurers, but in such cases a semiannual report shall be made to the treasurer of the Council, and the treasurer of the commissions shall confer with him as to all general financial business.

III. Rules of Order

"*No. VIII.* Change 'corresponding' to 'recording' secretary.

"*No. IX.* Change 'corresponding' to 'general' secretary.

"In behalf of the administrative committee,

(Signed) Wm. H. Roberts,
Charles S. Macfarland"

The special Committee on the Washington Office and the salary of Dr. Carroll reported as follows:

As the Home Missions Council, after a full conference with a committee of the Federal Council during 1915, decided at its annual meeting in January, 1916, that it could no longer continue the appropriation of $1,000 for Dr. Carroll's salary,

Therefore, the committee recommends that the matter be considered as settled.

Voted, To adopt the report of the committee.

RECOMMENDATIONS AS TO BUSINESS

The following recommendations as to current business are presented for the consideration of the Council.

Inasmuch as the Executive Committee is responsible for the preliminary arrangements for the quadrennial Council—

Resolved, (1) That the present Executive Committee be continued in the management of the program throughout the sessions of the Council and that the committee appointed by the Church Federation of St. Louis also be requested to continue to act upon the matters entrusted to it until the business be completed;

(2) That the committee on business, authorized by By-Law No. 6 of the Council, be appointed by the president in accordance with said By-Law No. 6, which reads "The Council shall appoint a committee on business to which shall be referred all matters connected

with the proceedings of the Council while in session, and all such papers and documents as to the Council may seem proper. It shall consist of two members from each church having twenty or more representatives in the Council and one from each having less than twenty representatives;

(3) That the reports of the Executive Committee, the secretaries, commissions, and other committees, in such detail as may be necessary, be printed in volumes of the proceedings of the Council hereby authorized;

(4) That ten minutes be allotted to the chairman for the presentation of reports, that five minutes be given to each other speaker, and five minutes to the chairman to close the discussion;

(5) That the committee of fifteen, vacancy in which may be filled by appointment of the president, shall prepare a letter to the churches represented in the Council, presenting in an appropriate manner results of the deliberations;

(6) That five assistant recording secretaries shall be appointed by the recording secretary, whose duty it shall be to keep the record of the proceedings of the Council, file and preserve papers, and perform such other duties as may be assigned to them.

(7) That the general secretary be authorized to appoint necessary assistants for the administration of the Council during this session;

(8) That the rules of order used at the Chicago Council of 1912 be adopted for use during the Council.

CONCLUSION

MEMBERS OF THE COUNCIL:

Your executive committee, as conscious of its fallibility, as it is confident of your tolerance, lays before you the record of its work since the last meeting of the Council. It detects in itself a new phase of feeling as this quadrennium reaches its end. These four years have brought to this fellowship of the great churches of America tests and discoveries. Closer contact has meant clearer focus—focus in which the unities and the diversities have equally been revealed. One knows little about friend or neighbor until one travels with him. Who shall affirm that intimacy has not deepened respect, that the sharing of experience has not melted away prejudice, and given new warmth to sympathy? There are signs that self-knowledge has been promoted. More certainly than ever before there is a common understanding of what binds together and what holds apart the churches of Christ in America. Fellowship is revelation. We are more nearly sure in the mutual examination of our common Christianity as to the marks which look like seams in the fabric, but which are only flaws in the weaving. Our convictions do not lose their strength but increase their length. They reach as before to the men who have been our denominational saints but, far beyond, to Him who is for us all the one Savior. We travel back upon the familiar road of our denominational history to the point where it diverged from some broader fellowship, but we do not rest there. Unerringly beyond these ecclesiastical forks in the road, past every branching route, joined at the intersections by groups with whom for decades, it may be for centuries, we have been sadly unfamiliar, we find our way to a place called Calvary and a hill called Olivet. We waive no right or privilege, we break with no sound tradition, we surrender no precious heritage, but we become fixed in the persuasion that the church has but one inalienable right, the right of finding Christ in the world of to-day and interpreting him in all his sacrificial and triumphant power to that world. Perfect agreement in opinion, placid uniformity in expression and method do not appear. It is a waste of energy and time to seek for either. But in this fellowship we have seen the glory of sympathy break into the flame of enthusiasm when men of different cults and names have brushed aside tradition and prejudice and found the Christ in one another's hearts. It is not in what we each hold dear that we find our common ground, but in what we each hold most dear. It is not in their history, their traditions, their formulae that the churches of Christ can be one; it is alone in the Christ himself.

To those who in the period from 1894 to 1908 looked and worked toward such an organization as this Federal Council, that notable assembly in Philadelphia seemed a consummation.

The ascent, however, to that summit brought them and the churches they represented not to a mountain peak but to a plateau. What to aspiration had seemed a height of vision, to achievement became the broad plain of opportunity. Through the intervening years, as atmosphere has cleared and action has developed energy, the horizons have lifted and the unbroken light has revealed at once the forces and the tasks of the churches of Christ. Brothers of the Council, it seems to your Executive Committee that the period of experiment is past. Repair and complete the mechanism according to your best wisdom. But doubt not that this fellowship of great churches in America expresses in some large measure the mind of our common Lord; hesitate not to empower it, to direct it, that through it the divergent policies of the churches may be turned into converging and cooperating forces; that through it, perchance, some common program, large enough for the needs of a bewildered and broken-hearted world, may be revealed as the purpose of Him, who in all our wavering, our retreats, our advances, our victories, is head over all things, to the church, which is his body, the fulness of him that filleth all in all.

Respectfully submitted,

FRANK MASON NORTH,
Chairman

VIII.

Address of the Honorary Secretary, Rev. E. B. Sanford

The Council meeting of 1912 found me in a New York hospital. It was a grievous disappointment that I could not go to Chicago, and in the presence of beloved comrades in service lay aside the armor which I had borne for nearly two decades of years. With the blessing of God, the surgeon's skill spared my life, but many days and nights of weakness and suffering marked the shadowed way that led from invalidism to convalescence, and then to a vigor of health not often granted to a man of my years.

My life in recent months has overflowed with mercies. Among these blessings I count the privilege that has been granted to me of penning the reminiscent story of the "Origin and History," of this great Council. I beg the honor of your acceptance of this volume of over five hundred pages as part of my secretarial report of work during the year 1916. It is the fruit of mature years, but I hope that you will find that it does not entirely lack the "dew of the morning," for a good share of its pages were written last summer and autumn between the hours of four and eight o'clock a. m., Eastern time.

I cherish the hope that this volume will prove helpful to future historians in the interpretation of the reports that I edited during my secretarial career (about twenty thousand pages), and also aid in giving rightful place and recognition to the men who toiled strenuously in the pioneer years in which the foundations of this Council were laid.

Sins of omission I have to confess, but I can truthfully say, in this presence, that I have never consciously minimized or ignored the service rendered by those who were honored in having a part in the magnificent "team work" that made possible this hour and its outlook of hope for the United Church of Christ in these United States;—one flock representing denominational folds, of which you, fathers and brethren, are the accredited delegates.

In the time allotted to me I shall not dwell upon the past. For a moment bear with me as I speak of present responsibility and peer into days near at hand. "Your young men shall see visions and your old men shall dream dreams." I have had my day of visions. With a grateful heart I recall the marvelous ways in which some of them have become a part of the working program of the churches of to-day. Having graduated by reason of years into the "retired ranks," I am now a dreamer. Perhaps I shall live long enough to supplement my story of the years in which I was called visionary with a volume of dreams and their fulfilment. Why not?

"For age is opportunity no less
Than youth itself, though in another dress
And as the evening twilight fades away
The sky is filled with stars invisible by day."

I dwell for a moment upon one of these reveries of advancing years to which my thought gives chief place. This dream is a prayer that in the years of the quadrennium upon which we now enter this Council may find its rightful position in the thought and action of the ministry and laity of the churches connected with the Constituent Bodies that organized it.

Am I wrong in holding that this Council, if its constitution is sustained and wisely interpreted, links together the churches in its fellowship in a unity of spirit and purpose that answers the prayer of the divine Lord and Savior? Loyalty to this achievement of unity makes its members one in Christ. Channels of united power and influence have been opened that are even now conveying to our land and other lands the water of Life that flows from underneath the throne of God.

Protestantism secured spiritual liberty through an open Bible. This Council is America's contribution in the achievement of unity. If in your thought it is only an excellent Association among a multitude of outside agencies for good, then I make bold to affirm that you have failed to catch the vision of the founders.

In the dawn of the twentieth century two conceptions of church unity are making their appeal. The one is that of organic, legislative unity—the Roman conception. The other is that suggested by our Lord and his chief apostle, — one Shepherd, one flock, in wisely divided folds. There are differences of administration, but the same Lord. This is the conception of church unity held by the founders of this Council. It is that manifestation of the unity of spirit for which Luther and Calvin pleaded; that Zinzindorf and John Wesley held aloft as a banner of hope and leadership; that Samuel Smucker, Alexander Campbell, Stephen Olin, Philip Schaff, and Theodore Woolsey dreamed of, believed in, and wrought mightily to secure.

As a source of inspiration and loyalty to Christ, this Council has a place of leadership. As such it should command your best thought and receive constant recognition in your denominational assemblies. Neither seeking nor desiring legislative authority, it stands upon the one foundation, even Jesus the Christ. In matters of common concern it asks that every separate fold of the one flock shall labor and plan together for the advancement of the kingdom of God. This Council has a high and holy mission in two directions of supreme importance. First of all, it is to make the gospel of Christ paramount in the thought of men, the power of God unto salvation, the supreme remedy for all ills. It is a gospel that "truly preached, truly received, and truly followed in all places will break down the kingdom of sin, Satan, and death, till at length the whole of this now dispersed sheep being gathered in one flock shall become partakers of everlasting life, through the merits and depth of Jesus Christ our Savior."

This Council has another mission that is high and holy. Recognizing that in the past divisive opinions and sectarian policies have been a source of weakness, this is an auspicious hour for the church of Christ in its united life to secure a measure of spiritual authority that shall be the source and harbinger of victories that will hasten the day when "every knee shall bow and every tongue confess that Christ is Lord to the glory of God the Father." The more perfectly we hold this faith in unity of spirit, the more effectively will the spiritual authority of the church find recognition in the minds of men. It has been wisely said: "Every distinctive body of Christians may be allowed and expected to remain loyal to its own traditions, but the grand loyalty to be demanded of all alike is loyalty to that conception of Christianity which can be realized and exemplified only in a vital Christian unity."

Do not mistake my thought. I have little patience with the shallow criticism of some so-called leaders in reform who assert that the church has so far failed in ethical and moral leadership that other instrumentalities are taking its place.

Where, I ask, do you discover the fountain-head of the influences that in recent years have aroused indignation against individual and corporate greed; that has upset the plan of political tricksters and brought about the recent victories of the cause of temperance and purity? Who can deny that the gospel of Christ and the spiritual authority of the church, of which he is the Head, is the chief source of redemptive power and life? As I conceive it, the mission of this Council is not to meddle with questions of diplomacy. Its action must needs be conservative in any deliverances it may make upon questions in which good men do not agree. Especially should it hesitate to act in matters where there is difference of usage and opinion among its Constituent Bodies. There are many things that can wisely be relegated to state and local federations. Its publicity program is a responsibility that should largely rest upon the strong group of men whose hands are on the levers that control the religious press. Do not fail to give abundant support to all the Commissions, and in your places of leadership I beg of you brethren to see to it that the Federal Council of the Churches is given a place of special prominence in your denominational and local counsels.

For myself and others this is an hour of hallowed memories. We recall that hour when the beloved Samuel J. Nichols, a name carved deep into the civic and religious life of this great city, stood upon the platform of Carnegie Hall in New York, in 1905, and made his impassioned plea for the recognition of the Deity and leadership of the risen Christ and glorified Redeemer of this lost world. That plea was followed by the historic scene where officially appointed delegates, representing the larger part of Protestant American Christianity, linked hands and adopted the Constitution under which you act to-day. There are others voices, giving their message as ministering spirits — Charles Cuthbert Hall, Bishop Galloway, Bishop Tigert, Bishop Mills, Amory H. Bradford, Bishop Fowler, Bishop Foss, Bishop Whitaker, Dr. Elmendorf, Dr. John C. Devins, Dr. M. E. Dwight, Dr. William Hayes Ward. Only the other day, rest came after a long life of strenuous toil to the beloved Bishop Alpheus W. Wilson of Baltimore, whose prophetic words in the Conference of 1905 will ever linger in our memory.

In the presence of this cloud of witnesses I am confident that this meeting of the Federal Council of the Churches of

Christ in America will plan wisely and give inspiring leadership, as a new chapter is opened in its history. Words fail to express the thoughts of gratitude and joy that stir in my heart to-day. The reports and tidings coming to us from the Commissions of the Council are full of hope. We stand, if faithful to the trust committed to our keeping, on the threshold of a new era in the activities of our American Christianity. God grant that the leadership of a united church in the sessions of this Council may prove not only nation-wide but world-wide in influence!

IX.

Report of the General Secretary for 1912-1916

(Including the Reports of the Associate and Field Secretaries)

The report of the general secretary is concerned mainly with affairs of administration and presents the more important activities of the administration which are presented in full in his annual reports of 1913, 1914, and 1915. The year 1916 is treated more in detail because no report for this year has been printed separately.

In addition to his service as general secretary, he has also served as executive secretary of the Commissions on the Church and Social Service, Peace and Arbitration, and Relations with Japan.

The reports of the other standing commissions and special committees of which he has served as the secretary will be presented by their chairmen and therefore receive only slight reference in this report.

It is to be remembered also that this report deals almost solely with concrete matters closely related to the central administration of the Council, and does not attempt to portray any aspect of the larger progress of that denominational cooperation which is largely the outcome of the federative movement, of which the Federal Council is both the expression and the creative agency. Such a report cannot, in the nature of the case, express the spirit and state of mind created by the Federal Council, which are constantly bringing about new movements for the united activity of the churches, local, national, and international. It cannot, in the nature of the case, deal with the unseen forces which are working toward a genuine denominational cooperation, the progress of which, even during a year, would require a volume.

The Council will also note the absence of special recommendations for its action. Such suggestions and proposals as the secretary felt called upon to make have been set before the committee of fifteen and the special committee appointed by the executive committee to consider and report upon necessary changes in the constitution of the Council.

The reports of the associate secretaries and the field secretary accompany this report, and the Council may be assured that its various secretaries pursue their work constantly in closest spirit of cooperation and with entire harmony.

Acting in its representative capacity, the Council has, from time to time, made utterances expressing the mind of the churches and has engaged in certain important activities in this same representative manner. This function of the Council is illustrated in such utterances as that regarding the moral tone of the Panama-Pacific Exposition, various appeals for help necessitated by conditions arising out of the war, the preparation for observance of the Week of Prayer and similar programs; the appointment of the Committee of One Hundred for Religious Work at the Panama-Pacific Exposition, the war relief movement, and certain other matters connected with our international relations.

In these matters the limitations of the Council have been recognized, and such utterances have been made and such movements projected as would be sure to meet the general, if not indeed, the unanimous approval of the constituent bodies.

Some of the more important of these utterances and activities are worthy of record.

VARIOUS MEMORIALS

In compliance with the vote of the executive committee a communication was presented to President Woodrow Wilson at the White House March 25, 1913, by the Rev. Wallace Radcliffe, of Washington, and the secretary:

February 20, 1913.

To the Hon. Woodrow Wilson, President-Elect of the United States, Princeton, New Jersey:

The Federal Council of the Churches of Christ in America extends to you the good-will and the prayerful sympathy of the churches of Christ, and tenders you the serious and earnest cooperation of the forces represented by the churches, as you take up the task, as the chief magistrate of the nation, of guiding the moral forces of the people, and of the leadership of the nations of the world.

Your warm and sympathetic sense of our democracy; your conviction expressed in so many ways, both by utterance and execution, that our social order must be fashioned after the kingdom of God as taught by Jesus Christ; together with your public faithfulness and your personal faith, lead the churches of the nation to look with confidence to the performance of the serious and solemn duties of the coming years.

The beginning of your first quadrennium as President is almost coincident with the beginning of the second quadrennium of the Federal Council. While you are planning for these four years, the Federal Council is also projecting for the same term of years, larger movements in the interest of the spirit and realization of Christian unity expressed by the Council. It is to be hoped that without unwise embarrassment, with both sympathy and discrimination, with social vision and social emotion, the political forces of the nation, and its moral forces as embodied in the churches of Christ, may feel and serve together for the social and spiritual well-being of the people.

For the Council,
(Signed) William I. Haven,
Chairman of the Administrative Committee;
(Signed) Rivington D. Lord,
Recording Secretary of the Administrative Committee;
(Signed) Charles S. Macfarland,
Secretary of the Council.

As ordered by the Council, the following memorial was presented upon the same occasion:

March 25, 1913.

To the President of the United States, the Senate, and the House of Representatives:

The Federal Council of the Churches of Christ in America composed of delegates from thirty evangelical denominations with approximately 150,000 churches and 17,000,000 constituent members, at its quadrennial session at Chicago, December 4-11, 1912, unanimously adopted a resolution urging the federal government to take early action in recognizing the Republic of China.

Pursuant to the action of the Council we have the honor to transmit this resolution with the request that it be given such attention as the representative character of the Council may warrant.

(Signed) Shailer Mathews,
President;
(Signed) Rivington D. Lord,
Recording Secretary;
(Signed) Frank Mason North,
Chairman of Executive Committee;
(Signed) Charles S. Macfarland,
Secretary of the Council.

Several formal memorials, recorded in full in the general secretary's report for 1913, were conveyed to the President and other officials in Washington relative to chaplains in the army and navy, to which favorable replies were received.

The result of these memorials will be fully reported by Dr. Carroll.

The following response of the President of the United States is worthy of record:

WHITE HOUSE, WASHINGTON, D. C.,
March 26, 1913.

DEAR DR. MACFARLAND:

Allow me to acknowledge more formally than was possible the other day when you called at my office, the receipt of the several papers you then handed me. I need not tell you how deeply I appreciate the address of confidence addressed directly to me on the part of the Federal Council of the Churches of Christ in America, or how greatly it adds to my sense of being supported and guided to have such feelings and confidence expressed.

I appreciate, also, the weight and significance of the resolutions of the Council with regard to the early recognition of the Republic of China.

The memorial with regard to the assignment of the proper quota of chaplains to the various divisions of our land and naval forces impressed me very much indeed.

For all of these interesting and important papers, allow me to thank you and your colleagues.

Cordially and sincerely yours,
(Signed) WOODROW WILSON.

REV. CHARLES S. MACFARLAND,
New York.

In response to a call from missionaries in China and in conjunction with similar action by the Free Church Council of England, through cable correspondence, the following call was sent out to the churches relative to the Republic of China:

April 18, 1913.

To the Churches of Christ in America:

The appeal of the Chinese government to all the Christian churches in China, to set aside Sunday, April 27, as a day for prayer that China may be guided to a wise solution of her problems, as officially confirmed to us by the Associated Press to-day, is a deep source of joy and is of the deepest meaning to the churches of Christ throughout the world.

The government of China has requested prayer for the National Assembly, the new government, the new President of the Republic soon to be elected, for the Constitution of the Republic, for the recognition of the Republic by the powers, for the maintenance of peace, and for the election of strong and virtuous men to office.

This is, we believe, the first time in the history of the world that such an appeal has come from such a source.

The Federal Council, by action taken at its second quadrennial session in Chicago, has already memorialized the President to recognize the new Republic. We now feel that this action, taken last December, is justified in a most remarkable manner. The voice of the new Republic does not sound unlike that of our own nation in the days of its early institution.

We, therefore, urge that the churches of Christ in America unite with the churches of Christ in China, in the observance of Sunday, April 27, as a universal day of earnest prayer and expression of profound sympathy with the Republic whose government thus seeks from its beginning, as did our own, the blessing and the guidance of Almighty God.

(Signed) SHAILER MATHEWS,
President of the Council;
(Signed) FRANK MASON NORTH,
Chairman of the Executive Committee;
(Signed) WILLIAM I. HAVEN,
Chairman of the Administrative Committee;
(Signed) ROBERT E. SPEER,
Chairman of the Commission on Foreign Missions;
(Signed) CHARLES S. MACFARLAND,
Secretary of the Council.

The various communications between the office of the Federal Council and the various federations and other bodies in Japan will be recorded in the report of the Commission on Relations with Japan.

The president, Shailer Mathews, the chairman of the executive committee, the Rev. Frank Mason North, and the secretary, in cooperation with the American Jewish committee, signed an important memorial addressed to the Czar of Russia, protesting against the trial for ritual murder in Russia.

The following communication was received from the American Jewish committee:

November 13, 1913.

Dear Dr. Macfarland:

I thank you warmly for the appeal to the Czar of Russia, asking him to withdraw the false ritual murder accusation against the Jew recently on trial in Kief.

Be assured that the Jewish people everywhere will deeply appreciate your broad sympathy and your willingness to come forward and express your protest against this despicable evidence of bigotry and race hatred.

We feel that this appeal has been most effective even though the state department did not transmit it through diplomatic channels. Its publication in the press both here and abroad, has produced an excellent impression and in all likelihood has had the desired effect on the Russian government.

In commenting on the verdict of Beilis, Mr. Louis Marshall, president of this committee, said, "Though this proceeding has been most painful to those who had fancied that the world had progressed beyond the manifestation of childish or malign superstition and its acceptance as the basis of judicial inquiry, there is nevertheless another phase of this episode which is encouraging, and that is the noble attitude of the Christian clergy of the United States, who joined with singular unanimity in an impressive protest against the charge of ritual murder—one of the finest exhibitions of broad-mindedness and of the very essence of religion that the world has ever beheld."

With assurances of our high esteem and appreciation we beg to remain,

Very respectfully yours,
The American Jewish Committee,
(Signed) Herman Bernstein, *Secretary.*

Dr. Charles S. Macfarland,
Secretary, Federal Council of the Churches of Christ in America.

The secretary was instructed to have prepared a suitable communication which was conveyed by the Rev. Albert G. Lawson to the Judson Centennial Celebration at Boston:

June 16, 1914.

To The American Baptist Foreign Mission Society, at its Judson Centennial Celebration, Boston, June 25, 1914.

Greeting:

It is fitting that in this historic gathering the Federal Council of the Churches of Christ in America should speak for thirty families of Christ's followers, and that through the Council, they should all participate in these memorials of a gratifying achievement of whose fruits they have all partaken.

This federation was born of the conviction that churches of Christ were agreed in more things and in things more important, than those in which they differed, and that they could do their best work, not in separation but in heartfelt cooperation. Through the Council 17,000,000 Christian men and women have become members one of another.

The Federal Council represents unity without concern for uniformity, and strives to bring forth in each of its constituent bodies its very best, and to blend that best with the best in the others; in spiritual life and service, in national and international brotherhood and peace, in education and evangelization, it seeks the highest ideals of all.

One of the most significant spheres of the federative movement has been that of foreign missions. It is true to-day, as it was among the Thessalonians, that converts in heathen lands excel in the faith that works, the love that toils, the hope that endures; and to-day light shines, not only upon the heathen world, but streams out from it.

The results of the great religious movement inaugurated by Judson and his associates are many and far-reaching for faith and conduct, and with silent force act and react upon each other. This century of missions has changed the emphasis for all our churches from God's sovereignty to his loving-kindness; from the miraculous ministry to the moral and spiritual glory of the Son of God. We have learned that the true motive of missions is set deep in the soul of man and charged to the full with the very life and love of God.

It is from these fields of service abroad that the richest fruits of spiritual unity are garnered. With what unspeakable joy would Carey and Judson read the year book of missions in India, Burma, and Ceylon, with its comprehensive report of the many-sided mission work in these countries, a book no single denomination could possibly produce!

One of the most significant reports at the recent Federal Council in Chicago in 1912 was that of the Commission on Foreign Missions, setting forth the achievements of unity and federation on the foreign field. One of the most important undertakings of the Federal Council at the present moment is that of its Commission on Relations with Japan, which has been brought to undertake a far-reaching task, by memorials from our missionaries and their churches.

When we have more races to seek and to save than we have differences to solve, and more dialects to conquer for Christ than we have divisions into names and sects which confuse the heathen, we do well to emphasize the strength of unity in Christian endeavor. Indeed it is not too much to say that there would have been no unity among Christian churches, such as we see to-day in our Federal Council, if it had not been for the missionary movement, since the Christ spirit only can beget the Christ life. Paganism, united at least in its opposition, is now to be met by the united front of Christianity, and when thirty such churches as are represented in the Federal Council advance together to the conquest of the world for our Lord and King we are not far from the fullest victory the cross has ever gained.

The most audacious words ever breathed into human language are Jesus' sayings: "Go, and make disciples of all the nations." "I will draw all men unto myself." "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them even as thou lovedst me." The heresy of unbelief and the heresy of inaction have one root; hence, if he that believeth not is condemned, how can he escape who goeth not? Contribution plates may be truer tests of orthodoxy than articles of faith. The world needs to-day that the spirit of Christian missions impregnate the Christian civilization.

The Federal Council, from the very beginning, has had among its active spirits none more faithful than your own ministers and members, and at the recent quadrennial council in Chicago it elected one of your number to what may possibly be said to be the highest honor conferred by the churches of Christ. As a great and free people you have exalted the lordship of Christ, the priesthood of believers, the democracy of the church, the separation of church and state, and the glory of world-wide missions; and in your adhesion to these principles through good report and evil report, in dark days or bright, you have given great encouargement to all your brethren in other communions.

In the various bodies that go to make up our federation no name is more highly honored than that of Judson, the pioneer American missionary, and of our commissions among the first in dignity and service is our Commission on Foreign Missions. As your fellow workers in the Federal Council, we most devoutly pray that multitudes may arise with the spirit of Judson for work at home and abroad, and that you may abound and excel yet more and more unto the doing of the perfect will of God.

By appointment of the administrative committee, the Rev. Albert

G. Lawson, an honored member of that committee and of the executive committee of the Federal Council, becomes our messenger to convey this greeting and to represent the Federal Council of the Churches of Christ in America and the 138,000 churches of the thirty denominations of the Council at the Judson Centennial Celebration.

(Signed) Shailer Mathews,
President;
(Signed) Frank Mason North,
Chairman of the Executive Committee;
(Signed) William I. Haven,
Chairman of the Administrative Committee;
(Signed) Charles S. Macfarland,
Secretary of the Council.

REPRESENTATIVE ACTIVITIES

Acting in its representative capacity, the Council has appointed committees and set up various movements, the more important of which are the following:

- The Committee of One Hundred for Religious Work at the Panama-Pacific Exposition, which has made its report in a bound volume entitled "Report of the Committee of One Hundred."
- Committees on the celebration of the anniversary of the death of John Huss.
- A delegation to attend the Church Peace Conference at Constance, Germany, in August, 1914.
- A committee to cooperate in the coming religious census of the United States.
- Various committees to cooperate with other bodies in matters of social and moral reform.
- A joint committee representing the various denominations, to prepare for an appropriate general observance of the quadri-centennial of the Protestant Reformation.

COMMITTEE OF ONE HUNDRED FOR RELIGIOUS WORK AT THE PANAMA-PACIFIC EXPOSITION

This report consists of a bound volume, which will be submitted with the report of the executive committee.

The following letter was conveyed in May, 1913, to the mayor of San Francisco and the board of directors of the Exposition:

By unanimous vote of the administrative committee of the Federal Council of the Churches of Christ in America, whose constituent bodies number thirty Protestant evangelical denominations. the following resolution is hereby respectfully submitted to you:

Whereas, There is to be held in the city of San Francisco in 1915 a great exposition in which both American and foreign nations are to participate, and

Whereas, The moral conditions under which such an exposition is held are a matter of immediate and general concern, be it hereby

Resolved, That the Federal Council of the Churches of Christ in America do earnestly urge the city government of San Francisco and the board of directors of the Exposition to adopt every means to prevent the exploiting of the Exposition by commercialized vice and to protect the visitors to San Francisco from such influence as would tend to lower public morals and injure the good name of San Francisco and America.

Respectfully yours,
(Signed) SHAILER MATHEWS,
President;
(Signed) FRANK MASON NORTH,
Chairman of the Executive Committee;
(Signed) WILLIAM I. HAVEN,
Chairman of the Administrative Committee;
(Signed) CHARLES S. MACFARLAND
Secretary of the Council.

The following reply was received from the mayor of San Francisco:

MAYOR'S OFFICE,
SAN FRANCISCO, CAL., May 20, 1913.

Professor Shailer Mathews, President, Federal Council of the Churches of Christ in America, 1611 *Clarendon Building,* 215 *Fourth Avenue, New York City, N. Y.*

MY DEAR SIR:

I beg to acknowledge receipt of your communication of the 7th instant submitting to me therewith a copy of a resolution adopted by your Council, which I note.

The good name of San Francisco and her moral welfare are of the keenest concern to me and to the city administration. I do not hesitate to say, and to guarantee to you, that San Francisco and the affairs of the exposition may be safely entrusted to those in authority. They are sincere and determined in their efforts to suppress vice and crime, and to make San Francisco a clean, whole-some metropolis, worthy in every respect to be the World's Exposition city, and to make the Exposition itself one of which the nation may well be proud.

Thanking you for your interest in the matter, I am,

Very respectfully yours,

(Signed) James Rolph, Jr.,
Mayor.

While the secretary was in San Francisco the mayor invited an interview with him and gave renewed assurances of his earnest intent to see that the spirit of the Federal Council resolution was carried out in connection with the Exposition.

The executive committee, however, recommended continued effort to secure a high moral tone for the Exposition and referred the matter to the Commission on the Church and Social Service. The commission was in constant conference with various social organizations, more especially the American Social Hygiene Association.

With the authorization of the administrative committee, correspondence was taken up with various pastors and religious leaders in San Francisco and on the coast, and by general consent two representatives of the American Social Hygiene Association were appointed to make an investigation.

As the result of this investigation the following letter, which amply explains the situation, was sent to the Mayor of San Francisco and the president of the Exposition. It should be noted that no reply to this letter has been received.

September 27, 1915.

Hon. James Rolph, Jr., Mayor of San Francisco, and Mr. Charles C. Moore, President of the Panama Pacific Exposition, San Francisco, California.

Dear Sirs:

On May 7, 1913, a letter was conveyed to you over our signatures on behalf of the Federal Council of the Churches of Christ in America, urging "the city government of San Francisco and the board of directors of the Exposition to adopt every means to prevent the exploiting of the exposition by commercialized vice and to protect the visitors to San Francisco from such influence as would tend to lower public morals and injure the good name of San Francisco and America."

Your replies dated May 13, May 20, 1913, and Jan. 20, 1915, were such as to assure us that such action would be taken.

This action of the Federal Council was approved by all its constituent bodies, by many local federations of churches, and local ecclesiastical conferences.

Later, in December of 1913, and again in December, 1914, the executive committee of the Federal Council, having received reported statements that there was danger of neglect in this important matter, took further action which was at that time conveyed to you. Various national social organizations were at this time associated with the churches in this endeavor.

At about this time, statements were sent broadcast, purporting to emanate from your various offices, assuring and reassuring the people that they need have no fears, and stating certain explicit provisions which were promised in the interest of protection, some of which, according to authoritative report, do not seem to have been carried out.

Meanwhile, the Federal Council in good faith entered into the heartiest cooperation to make the Exposition a success, rendered such assistance as it could to the heads of the various departments, arranged for a large number of conferences for the religious bodies, issued and distributed widely a directory of exposition conferences, promoted a religious exhibit, appointed a committee of one hundred to conduct continuous activities during the Exposition period and in every way possible sought to carry out a constructive policy.

At a meeting of the administrative committee in September, two reports were considered by the committee,— one dated in June from Dr. Thomas D. Eliot, field secretary, and the other of more recent date from Mr. Bascom Johnson, counsel of the American Social Hygiene Association. While these reports thus come from authorized officials of such an organization that they would not call for confirmation, it may be said that they were emphatically confirmed by letters from many notable citizens, both clergymen and laymen in San Francisco and on the coast.

You are, undoubtedly, familiar with these and other similar signed reports so that we do not need to review their contents.

They make it clear to the churches and to the people that, whether through inability or through complicity, the officials of the city and of the Exposition have not kept the promises made to the people of the United States. Some of the items of these reports are of such a nature that we are forced to accept the conclusion that these officials have not attempted to keep their promises, and the early reports which caused our first memorial to you— that organized vice was to exploit the Exposition for commercial gain—are now confirmed.

You should be reminded that this cannot be charged to civic indifference, for you have been constantly receiving pressure, both local and national, both general and explicit.

We feel that we should record our protest and express our deep regret that an Exposition so replete with educational and uplifting influences should have in connection with it these vicious influences which, according to the reports before us, are so strong that they compel us to feel that the Exposition has violated the moral ideals which should have controlled it, and which you assured would control it.

Respectfully yours,
Shailer Mathews,
President;
Frank Mason North,
Chairman of the Executive Committee;
William I. Haven,
Chairman of the Administrative Committee;
Charles S. Macfarland,
General Secretary of the Federal Council of the Churches of Christ in America.

In this connection it should be said that while the combined influence of the churches and the social organizations did not secure the ends desired, there is little doubt but that the pressure brought to bear did result in lessening the evil, especially so far as the condition inside the grounds of the Exposition is concerned.

Moreover, the experience in relation to this Exposition may be of value in securing safeguards whenever a future exposition may seek assistance from Congress and ask the cooperation of the people.

WEEK OF PRAYER

In accordance with the vote of the executive committee, the following call to prayer was sent out to the churches in March, 1914:

A CALL TO PRAYER BY THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

To the Churches of Christ in America:

In the name of the Federal Council of the Churches of Christ in America, in accordance with instructions from the executive committee, we send forth, during this appropriate season of the year, this call to united intercession, earnestly requesting every pastor to lead his congregation in prayer:

That the spirit of Christian unity may be rapidly deepened in all the churches, through the quickened consciousness of the presence of Christ in the hearts of his disciples; that as they all draw closer to him they may be drawn closer to one another and may realize in him the one center of union of faith and life;

That the spirit of God may fill the churches with evangelical fervor and zeal, to the end that through a larger faith and a deeper realization of the need of regeneration in the lives of men, there may come such consecration to spiritual service as shall bring the people to the feet of Christ;

That the united power of the Christian churches may be divinely guided in the work of carrying the Christian gospel to heathen lands; the practise of Christian brotherhood to those who come to our shores from other countries, with an earnest effort to bring them to Christ; the effective distribution and development of religious forces in home mission fields; the deepening of Christian sentiment against the liquor traffic, individual and social impurity, and all the other evils of human society; the restoration and the conservation of a true Christian Sunday such as shall preserve both the physical and the spiritual life of the people; a larger earnestness in the religious education of our youth; the spiritual interpretation of marriage, the family, and the home; the realization of a just and humane social order through the development of a Christian democracy; a spirit of brotherhood which will bring everlasting peace among all the nations of the world; and as the sole means to all these ends, the cultivation of that spiritual life and passion which come through a knowledge of the heart and mind of Christ and the acknowledgment of his divine nature and sovereign power.

(Signed) SHAILER MATHEWS,
President;
(Signed) FRANK MASON NORTH,
Chairman Executive Committee;
(Signed) CHARLES S. MACFARLAND,
Secretary.

Subjects for the Week of Prayer were sent out in 1915 and 1916.

Accompanying the subjects for January, 1916 was the following message:

To the Churches of Christ in America and to the People of God in Every Nation:

BRETHREN, BELOVED IN THE LORD:

Throughout the whole world, this word of our God seems to be sounding in the ears of praying people day and night. This is a day of trouble, when in so many lands and among so many nations agony and suffering are multiplied by the wounding and killing of God's beloved children. As the sin of war is more evident now than ever before in human history, so is the help which can come only from God more vitally essential than ever before. As it is impossible to overstate the horrors of war, so we may be profoundly grateful that it is impossible to exaggerate the power and grace of our God who invites us to cry unto him for help.

Yet no sooner do we begin to cry to him than we are confronted with the unspeakable sorrow of a divided Christendom. Christians are grouped into many bands under different names suggesting the sway of the human spirit rather than that of the divine Spirit. The great prayer of our Lord; "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me," is yet unfulfilled. Surely, praying people of every race and tongue in all the earth will fall down before our God in the opening of the new year and beseech of him for these overshadowing objects of intercession, peace, and unity.

"Though sundered far, by faith they meet
Around one common mercy seat."

Beyond the borders thought of heretofore, may we hope to extend this appeal for prayer, since Jews and Gentiles, bond and free, Christian and non-Christian, are involved in the common distress and the common need. Let us pray that the God of Abraham, of Isaac, and of Jacob, the God and Father of our Lord Jesus Christ will pour out again his spirit for the reawakening of his people of every name; that all who wait upon him may be refreshed so that the whole world will come back to renewed faith in God; and that great reformations and revivals of true religion may follow in every land, hastening the day when

"The earth shall be full of the knowledge of the Lord, as the
waters cover the sea."

The following message was sent out in October, 1916, jointly with the World's Evangelical Alliance:

TO THE CHURCHES OF CHRIST IN AMERICA AND TO THE CHRISTIAN PEOPLE THROUGHOUT THE NATION:

The Federal Council has received and adopted the subjects for the Week of Prayer sent forth by the World's Evangelical Alliance, with the approval of the Evangelical Alliance for the United States of America.

FEDERAL COUNCIL OF
THE CHURCHES OF CHRIST IN AMERICA
SHAILER MATHEWS, President;
CHARLES S. MACFARLAND, General Secretary.

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE
INVITATION FOR THE ANNUAL
UNIVERSAL WEEK OF PRAYER
(ORGANIZED BY THE ALLIANCE SINCE 1846)
Sunday, Dec. 31, 1916, to Saturday, Jan. 6, 1917

Will all Christian leaders and workers please make arrangements to bring Christians together for united prayer, daily, during this week, and to circulate the program widely? Preachers are earnestly asked to preach on the suggested texts for sermons on Sunday, December 31, and to bring the Universal Week of Prayer before their congregations.

TO THOSE WHO FOLLOW CHRIST IN EVERY LAND

DEAR BRETHREN IN THE LORD:

"Grace be to you, and peace, from God our Father and from the Lord Jesus Christ." In sending to you greetings and salutations, we call you once again to unite in prayer to Almighty God for blessing on the church and the world.

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto him, and there are special reasons for thanksgiving as we enter upon this year. While God's judgments have been in the earth, many have been learning righteousness. These are testing times for each man and for each man's work. We have witnessed the hopeless failure of all systems and philosophies built up on other foundations than that which is laid, which is Jesus Christ. He has not failed. The spirit of Christ is spreading over the earth. The Kingdom of God is coming. The walls of the city that hath foundations, whose builder and maker is God, are rising faster than Satan can cast them down.

There is ground then for special thanksgiving; but when we think of those things within the church of Christ which weaken its influence, and of the supernatural forces of evil which are arrayed against it from without, we recognize the supreme need for penitence and for intercession. Let us each personally lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Let us further seek from God power in prayer. As we have seen the spirit of Satan in materialism and militarism, in lust and intemperance, in the thousand evils that curse human society, we have again and again asked with the disciples of old, "Why could not we cast him out?" The reply of our Lord still remains true—"This kind can come forth by nothing, but by prayer."

It is our Lord who calls us to intercession in these days of the reconstruction of nations out of the ruins of a sinful past: and he calls us to united intercession. "I pray," said he to the disciples, "for them also that shall believe on me through their word; that they may all be one: even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." "Where two or three are gathered together in my name, there am I in the midst."

That our prayers may prevail, and that the earth may be filled with the glory of the Lord, we entreat that "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with us all."

We are,

Yours in the faith of Christ Jesus.

(Signed by British and foreign representatives of the World's Alliance, and by the many missionary societies and Bible societies, etc., through whose cooperation the program is annually circulated throughout the world.)

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

In Accord With The

WORLD'S EVANGELICAL ALLIANCE

Topics for Universal and United Prayer

SUNDAY, DECEMBER 31, 1916, TO SATURDAY, JANUARY 6, 1917

SUNDAY, DECEMBER 31, 1916

TEXTS FOR SERMONS AND ADDRESSES

Another year's respite.—Luke xiii. 8, 9
Christ the Head of the Church.—Eph. i. 22, 23
The triumph of faithfulness in national life.—Hab. ii. 4
The only "if."—John xii. 31, 32
The God of our fathers.—1 Chron. xxviii. 9
The constraint of Christ's love.—2 Cor. v. 14

MONDAY, JANUARY 1, 1917

THANKSGIVING AND HUMILIATION

THANKSGIVING—For the witness of the living church and of the Holy Scriptures.

For the two eternal facts: "He hath made Him to be sin for us who knew no sin." "He . . . . liveth, and was dead."

For the spirit of sacrifice that has been purging human life.

For the deepening of spiritual thought and life within the church.

HUMILIATION—For our failure to live in "the communion of the Holy Spirit."

For worldliness and the spirit of compromise in the church.

For the desecration of the Lord's Day, the neglect of the sanctuary, the contempt of God's Word, and the decay of family piety.

SCRIPTURE READINGS: Psalm ciii. 1-5; Romans viii. 31-39; Psalm li.; Revelation iii. 14-32.

TUESDAY, JANUARY 2, 1917

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

PENITENCE—For the failure of the church to bear such faithful and united witness as would make its influence more deeply felt among professedly Christian nations.

PRAYER—For such a realization of the presence and power of the Holy Spirit as may lead to revival.

For the purification of the church in every community throughout the world.

For the growth of a spirit of unity amid diversity of operations.

For the love that embraces all mankind.

SCRIPTURE READINGS: Isaiah liv. 2-5; John xx. 19-23; Acts ii. 1-4; 1 Cor. xii. 4-7.

WEDNESDAY, JANUARY 3, 1917

NATIONS AND THEIR RULERS

PRAYER—For the world-wide recognition of the supreme law of love.

For the development of brotherhood among the nations.

That the growing spirit of nationalism may be guided by Christian ideals.

That righteousness, mutual consideration, and forbearance may prevail, and lasting peace be established.

That men of integrity, full of faith and of the Holy Spirit, may rule the nations.

SCRIPTURE READINGS: Psalm xxiv.; Psalm ci.; 1 Timothy ii. 1-8; 1 Peter ii. 13-25.

THURSDAY, JANUARY 4, 1917

MISSIONS AMONG THE HEATHEN

PRAYER—That the church may give the gospel in its fulness to the human race.

That evangelical doctrine may not be surrendered by missionaries in order to compromise with false teaching and systems.

That a tactful, faithful and fearless presentation of Christ may be made to Moslems.

That wisdom may be given in dealing with mass movements in India, racial problems in Africa, and tendencies toward materialism in China and Japan.

SCRIPTURE READINGS: Psalm ii.; Luke iv. 40-44; Romans xvi. 25-27.

FRIDAY, JANUARY 5, 1917

FAMILIES, SCHOOLS, AND COLLEGES

PRAYER—That family altars may be multiplied, and parents be influenced to pray with their children as well as for them.

That true religion may have first place in all education.

That teachers may be able to instruct with knowledge, moral force, and spiritual power.

That young people may be led to Christ and experience "the joy of salvation" through full consecration.

That the movement in colleges and schools may be further widened and deepened.

SCRIPTURE READINGS: 1 Kings iii. 5-15; 2 Timothy iii. 14-17; Matthew xix. 13-15.

SATURDAY, JANUARY 6, 1917

MISSIONS AT THE HOME BASE

PRAYER—That Christians may no longer remain unconcerned while sin is working death among their neighbors.

That an "atmosphere" may be created that will make men ashamed of intemperance and lust, of gambling and selfishness, of luxury and pride.

That ministers and all workers may be more intent on individual conversion.

That Christians may remember their debt to the Jews, and for Christ's sake seek to help them into the light.

SCRIPTURE READINGS: Psalm ii.; Luke x. 25-37; Romans xi. 13-24.

CONSTITUENT BODIES AND THEIR RELATIONSHIP WITH THE FEDERAL COUNCIL

Constant conference and correspondence have been maintained with the official representatives and committees of the constituent bodies, and the general secretary has sought to keep as fully informed as possible regarding these bodies, and especially concerning their wishes so far as the action of the Federal Council has been concerned.

There is no doubt that the relationship between the Federal Council and its constituent bodies, and through the Federal Council, the relationships of the constituent bodies themselves, are being rapidly deepened and made more effective.

Taken as a whole, these bodies are looking more and more to the Federal Council, not only to unite them in their work more closely, but also in all appropriate ways to give expression to their common conscience. This is indicated by the increasing frequency with which they refer to the Federal Council propositions which come before them for action, and the instructions given by the denominational assemblies to their various committees to carry out their work in cooperation with the Council and its commissions.

Complete reports have been presented to the national assemblies of our constituent bodies whenever they assembled, both in printed form and through the personal word of the general secretary. With a single exception to be noted, these reports have received the approval of the constituent bodies. Whenever it was impossible for the general secretary to attend these assemblies, they have been attended either by one of the associate or field secretaries or by some members of the executive committee, duly appointed. The president of the Council, Dr. Shailer Mathews, has rendered very effective service by addressing several of them. All of this procedure has been reported very fully in the printed annual reports.

The General Assembly of the Presbyterian Church in the United States has appropriately and helpfully called to the attention of the Council its constitutional principles relative to the relation between church and state, and has protested against any utterance or action which might seem to violate these constitutional principles.

These questions have concerned themselves mainly with the reports of the Commission on the Church and Social Service, and three of the Presbyterian bodies, the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, and the United Presbyterian Church, appointed a joint committee which presented a report which in large measure reaffirmed the various social utterances of the Federal Council and closed with these words:

> Your joint committee would respectfully recommend to the general assemblies and to the synod which appointed it, that:
>
> This report be transmitted to the supreme judicatories of our sister churches in the Federal Council for their consideration by the clerk of this committee, Rev. D. F. McGill, D.D., Ben Avon, Pa.
>
> Our churches cordially recognize and encourage the Federal Council as affording a common ground where all who love and serve our

Lord Jesus Christ may meet for conference and cooperation in the vast and holy enterprise of Christian social service, and, to the end that these conferences may continue to be truly Christian and this cooperation really effective, the representatives of our churches in the executive committee of the Federal Council, be directed to endeavor at all times to have the Federal Council distinctly recognize the great truths of the Christian faith held in common by the evangelical churches and thus avoid and allay misunderstandings. Further, that these representatives be directed to report to the subsequent assemblies and synod the result of their endeavors.

The executive committee of the Federal Council expressed its appreciation of this report by incorporating it into the annual reports of the Federal Council for 1914.

It is worthy of note that the executive committee has appointed a special committee to consider the interests of the colored churches, in response to the recommendation of the General Conference of the Colored Methodist Episcopal Church in America.

Several of the constituent bodies have passed resolutions at length regarding their relationship with each other and with the Council.

At the General Convention of the Protestant Episcopal Church in 1913 the resolution passed was as follows:

Resolved: That the General Convention of the Protestant Episcopal Church hereby records its gratitude to Almighty God for the growing sympathy and closer relations between bodies of Christians, as evidenced by the Federal Council of the Churches of Christ in America; but the strong conviction of this church is that the ideal of our Lord for his people is organized unity in one body; realizing, however, the desirability of Christian cooperation, where practicable, without the sacrifice of principle, this convention expresses the opinion that the Commissions on Christian Unity and on Social Service may appoint representatives to take part in the Federal Council.

At the Mennonite General Conference in 1914 some question was raised as to whether or not the Federal Council was a sufficient help to the Mennonite churches. The report of the delegates was approved and it was voted that the conference continue its relation with the Federal Council. A committee of five was appointed to bring before the next General Conference a statement regarding the work of denominational cooperation. Such action as this on the part of the Mennonite conference is very helpful. It shows that these constituent bodies are taking the whole situation seriously and that they regard the Federal Council as something more than a body which shall merely express good fellowship. This leads them to look into other relationships with the Council and to take under advisement the question of their own denominational autonomy, and in this way to make their association with other Christian denominations one which will really mean something.

Indeed there has been no instance when such a consideration has not led to increased confidence in the federative movement, although at the same time it also guards us against assuming prerogatives which the constituent bodies may not choose to give the Council.

I regret that space forbids me to give the story of my constant visits to the assemblies of these bodies.

It goes without saying, of course, that within these denominations there is a difference of attitude toward the whole question of denominational cooperation. It is, however, more a difference of degree than in kind.

It is clear that the constituent bodies are taking the Council more and more seriously; are giving more thoughtful attention to the problem of defining its work and are increasing in their sense of appreciation of the great work which the denominations must do in common. I think I may say without any qualification that wherever doubt regarding the work or the progress of the Council has been expressed it has been found to be based upon misunderstanding.

The policy of the Council, of attempting to regulate its progress in such a way that the whole body of the churches may move together, is vindicating itself, and we may feel sure that more rapid progress in the future may be made because of this attitude of the Council towards the constituent bodies, and its attempt to be assured of the wish and the spirit of these bodies. Were the Council to become a free lance its progress would be seriously hindered. Primarily it must be remembered that it is the sum of all its parts.

At most of the denominational assemblies the whole question of relationship with the Federal Council, and through it with other evangelical bodies, is assumed as obvious. I think it is true to say that the measure of their interest and enthusiasm is largely determined by the extent to which these bodies actually participate in the work of the Council. There has been no case, when the matter of relationship of a constituent body with the Federal Council has been brought into question, which was not the result of a want of thorough understanding. The statement of principles adopted by the executive committee at Baltimore has been of very great help in explaining the important and delicate relationship between denominational autonomy and united action. It is worth noting that the Federal Council has never made an important utterance in expression of the common consciousness and conscience of the churches, and has never taken any important action involving its constituent bodies, which has been seriously brought in question. Indeed, every such utterance and action has received the approval of the constituent bodies, either by definite action, or by approval of the reports of the Council which contain its utterances and its actions in full.

The matters at issue are in almost every case concerned with certain constitutional principles as to the relation between church and state. I believe that our constituent bodies are essentially at one in their belief in separation between church and state. They are also probably united in their conviction that the church is to exercise its moral influence upon human society and its institutions. The problem is a common one, and is not to be solved by the process of thesis and antithesis. I note, moreover, that in the main, when it comes to a matter of practical action in a concrete case, the various constituent bodies take action very much alike.

This also is to be noted, that any difference of opinion with regard to these matters as between the constituent bodies, is no greater than the difference of opinion between two elements of one of these two bodies. Indeed, it has happened more than once that the Federal Council has been questioned by one denominational gathering for taking the very action which was approved by the annual gathering of that same denomination the year before.

Upon one thing we are clear; namely that the Federal Council should take no action which would violate the constitutional principles of any one of its constituent bodies. I do not think it has ever taken such action when its procedure has been rightly construed, or to put it differently, the spirit and intent have been right, although it may be that at times the wording of a resolution has been faulty. Such cases have usually been actions by our various commissions, who perhaps at times see more clearly the one thing that they want to gain than they do the necessity for putting it in such form as to meet the requirements of our thirty constituent bodies.

Our constituent bodies, however, generally realize that these things are more or less incidental, and they do not obscure the sincere purpose of these bodies to work together with their sister denominations in and through the Federal Council. The statement of principles adopted by the executive committee at Baltimore has now, I believe, been approved by all of the denominations. The interpretation and application of these principles may not in every case be clear, and it is a cause for gratification that out of the wide area of procedure on the part of the Council during the past four years, only one or two matters have been the subject of question, and these matters by only one or two of the constituent bodies. This is by no means a reflection on these bodies, and it is explained by the fact that the matters in question touched very closely certain distinctive fundamental principles to which these bodies are more particularly committed.

It is the business of the Federal Council to so prepare its way as to carry the approval, in the main, of all the varied elements which it unites, and there are surely enough matters of serious import to which it can give its attention, upon which the Christian conscience and consciousness is practically unanimous. It is cause for gratitude that the Council has never shown the slightest danger of dividing into wings and elements.

The various constituent bodies meeting year by year have passed unusual resolutions of approval, sympathy, and loyalty for the Council, and have shown a deepening disposition to recognize it as something infinitely more than a common fellowship, although this spirit of mutual Christian sympathy is by no means the least of the results attained.

One point of weakness has been and is the failure upon the part of the accredited representatives of these bodies to participate in the conferences and activities of the Council even when referendum votes are taken. Indeed on some occasions denominational gatherings have taken up questions with the Federal Council which they should have taken up with their own representatives in the Council and on its commissions. I would, therefore, earnestly urge that the denominational representatives keep themselves constantly informed of such matters as those in question.

Certain of our constituent bodies, whose members are by kinship in close association with the nations at war, have urged action on the part of the Council which it was perfectly clear other men associated by kinship with other nations would disapprove. Such matters have been taken up by sympathetic correspondence and, I think, at least in the majority of cases the matters at issue have been satisfactorily set forth. It is of course obvious that the Council could not take action upon debatable issues between warring nations with the united approval of these two elements. In these matters, however, it is perhaps fortunate that in every case these groups have been divided among themselves.

Such recommendations as have come to the mind of the general secretary relative to the relations with our constituent bodies have been considered by the Committee of Fifteen.

In order to meet this problem the following request was made:

March 6, 1916.

TO THE STATED CLERKS AND OTHER CORRESPONDENTS OF THE CONSTITUENT BODIES:

At the Annual Meeting of the executive committee of the Federal Council, held in Columbus, Ohio, December 8-10, 1915, the following action was taken:

> VOTED: that the executive committee recognize the advantage, if not the necessity, of securing some understanding with the several constituent bodies by which there shall be designated by each of them some persons or agency to serve as a channel of communication between them and the executive officer of the Council for the quadrennium between the meetings of the Federal Council. Such agency might be the representatives of the denominations upon the executive committee of the Council, some committee of the judicatory, or individuals named for this purpose.
>
> That the general secretary be directed to communicate to the several judicatories in such manner as may seem wise, in consultation with the administrative committee, the hope of the executive committee that some working ar-

rangement as has been suggested may be adopted which will be at once in harmony with the administrative system of the denomination and adapted to meet the need of a more definite and responsible medium of communication.

I will say a word regarding the meaning of this action. Matters are constantly arising in relation to which we need to consult immediately with responsible denominational representatives. It is also felt that in relation to proposed actions taken by the Federal Council, some such responsible committee or body ought to be in a position to advise and counsel as to the attitude of the constituent bodies relative to such action.

In other words, it is desired to have some official committee or body which would serve as the point of connection between the constituent bodies and the Council.

Will you please see that action is taken as soon as possible, either by your national body, or by its executive committee or other responsible body.

Sincerely yours,
CHARLES S. MACFARLAND,
General Secretary

Summarized reports have been made from year to year, of which the following is a fair example:

April 4, 1916.

TO THE CONSTITUENT BODIES:

In behalf of the executive committee and its administrative committee, I hereby convey the volume of the Annual Reports of the Council for the year 1915 for the consideration of the constituent bodies.

In order to facilitate the consideration of this volume of something over two hundred pages, I will call especial attention to the more significant actions of the Council during the year.

1. Through the Commission on Evangelism, a call was issued for a world-wide revival, and printed subjects accompanied by a letter were sent to the churches for the observance of the Week of Prayer.

2. Through the committee of one hundred, appointed by the Council, a continuous religious campaign was conducted at the Panama-Pacific Exposition, with evangelistic meetings daily and many conferences and congresses.

Measures were prosecuted relative to the moral tone of the Exposition.

A religious exhibit was promoted in the Hall of Education of the Exposition.

3. The Commission on Peace and Arbitration issued a handbook for church classes, conducted a great field campaign of education, assisted the World Alliance for the Promotion of International Friendship through the Churches, sent out 400,000 books and pamphlets and 170,000 letters to the churches.

The peace centenary was observed by the churches.

4. A Christian Embassy, sent to Japan, created a profound impression in the interest of international good-will. An investigation was conducted on the Pacific Coast, entitled "The Japanese Problem in the United States," and delegates were brought from Japan for fraternal conference with the American workers.

5. The Social Service Commission united the denominational secretaries in their work, organized new demoninational committees, and issued a Year Book of the Church and Social Service.

6. The Commission on Church and Country Life directed a state-wide survey of Ohio and held a Rural Life Conference with about 500 delegates.

7. The Commission on Evangelism organized and brought into cooperation the denominational committees.

8. The Commission on Christian Education secured the publication of Lessons on Peace and International Good-will in over two million Sunday-school quarterlies, prepared two courses of such lessons, issued a handbook for Sunday-school teachers, promoted a third series of lessons for adult classes and a book of peace songs for Sunday-schools, in addition to its regular educational work.

9. The Commission on Temperance instituted a nation-wide temperance and pledge campaign, enlisting public men, labor leaders and employers, and held great meetings in Philadelphia and New York, besides its regular work of cooperation between the denominational committees.

10. The Home Missions Council, the cooperating body of the Federal Council, held several important field conferences and conducted a general work of unity to eliminate duplication, prevent rivalry and bring about effective distribution of religious forces.

11. A Committee on the Special Interests of the Colored Denominations was projected.

12. The Book Department published five important books and distributed 13,000 books, 11,000 Reports and 460,000 pamphlets.

13. A movement for a general Bureau of Religious Publicity was initiated.

14. At the Washington office, new navy chaplains were secured, a movement for the Religious Welfare of the Army and Navy promoted, a Federal Council Church Year Book was prepared for publication, a Bulletin of Church Statistics issued, several investigations made by the associate secretary and the general interests of the churches constantly cared for.

15. The work of organizing and developing local federations of churches was earnestly prosecuted, and through the Commission on Federated Movements the great interdenominational movements were brought into cooperation in this work.

16. International relations of the churches were furthered by constant correspondence, by assistance rendered churches in foreign countries, regular correspondents were secured in all countries, and in December the general secretary visited Holland, Germany, Switzerland, France, and England on a spiritual mission.

17. Relief in foreign countries was secured for Persia, for the Armenians in Turkey, and other causes, the response of the churches being remarkable for generosity.

18. The annual meeting of the executive committee at Columbus marked great progress, was attended by about 250 regular and corresponding members of the executive committee, by about 500 Rural Life delegates, and closed with an address by the President of the United Sttaes. The general secretary left immediately upon his mission of spiritual fellowship among the churches of Europe.

19. The administrative committee was in constant correspondence with the churches of the warring nations of Europe, keeping in the closest touch with them, looking toward future opportunity for reconciliation, a delegation being in readiness to go to Europe at the earliest opportunity.

The administrative committee of the executive committee has endeavored in all these movements to assure themselves of the approval of the constituent bodies through constant consultation with their officially elected representatives.

In conveying the full volume of the annual reports, attention should be called to the fact that the commission reports contain much matter of a purely informational nature, and the actions of the Council through its executive committee are confined to the

specific recommendations of the commissions and the various secretaries, which were voted as approved by the committee at Columbus. Upon these actions, the approval of the constituent bodies is requested.

Respectfully submitted,

CHARLES S. MACFARLAND,

General Secretary

THE COMMISSIONS OF THE COUNCIL

The Commission on Evangelism has made perhaps moderate, but steady progress, both in unifying the denominational committees on evangelism and in developing the evangelistic spirit among the churches.

The Commission on the Church and Social Service pursued only a normal work during the first three years of the quadrennium, but during the past year has greatly increased its resources and its effectiveness.

The Commission on the Church and Country Life has, within a short time, done an important preparatory work and has most remarkable promise of usefulness, requiring, however, greatly increased executive and financial resources.

The Commission on Peace and Arbitration has been notable during the quadrennium, not only for its own activities, but because of its initiation of international movements, and with the cooperation of the Commission on Christian Education, a significant campaign of education has begun.

The Commission on Home Missions has wisely delegated its functions to the Home Missions Council, which has become a cooperating body of the Federal Council, and the Commission on Foreign Missions has, with equal wisdom, recognized the Committee of Reference and Counsel of the Foreign Missions Conference of North America as the proper body for the work of the churches in this field.

The Commission on Christian Education has accomplished an unusual and unexpected amount of work, considering that it can avail itself only of voluntary service.

The Commission on Temperance is, at the time of the preparation of this report, arranging a cooperative movement which promises to put the commission into a position of permanent effectiveness.

The Commission on State and Local Federations has prepared a considerable amount of informational material, and has assisted in bringing about the organization of the more comprehensive Commission on Federated Movements, which is now provided with an effective administration and with reasonable resources. This commission has great scope and opportunity, and commands the services of men who are giving to it an amount of time, skill, and attention which insures its success in the great field entrusted to it.

The field of state and local federative work has constituted, perhaps, our most difficult problem, and I feel sure that the Council will experience a great sense of relief at this promise of its effective management.

In his report for 1915 the general secretary considered the important question of the relations of the various commissions to each other and to the Federal Council, and this whole question has received full consideration in the report of the committee of eleven, presented to the executive committee at Columbus, and in the report of the committee of fifteen, which will report to the quadrennial meeting.

COOPERATIVE RELATIONSHIPS WITH OTHER BODIES

It is manifestly important that while the Federal Council should cooperate fully with other bodies upon matters of general religious and moral interest, the relationships should be such as not to be confusing in the mind of our constituency.

The question has been raised as to whether or not some of the commissions of the Council might be in danger of undertaking a work which, because of its legislative and other aspects, could be better promoted by voluntary organizations, and I believe it is important that the Council and its commissions should keep clearly within their own appropriate spheres. On the other hand, some of the moral reform bodies may be in danger of assuming functions which belong to the Council, such, for example, as the appointing of special Sundays for observance by the churches.

The Council, in an unofficial way and on specific matters, has cooperated with such bodies as the Southern Sociological Congress and the National Conferences of Charities and Correction, through the Commission on the Church and Social Service, and with the various peace organizations through the Commission on Peace and Arbitration. In such cases as these this action is generally obvious, but it is evident that some care must be exercised to preserve the distinctness of the contituency and work of the Council.

It should, therefore, be clearly understood that these matters of cooperation are entirely in relation to particular objects and movements and that they do not involve any further relationship or responsibility in connection with such bodies.

Frequently our constituent bodies use the machinery of the Council to convey a message to the other bodies, as, for example, when in September the Religious Society of Friends used our facilities to convey its message on peace to the other twenty-nine bodies of the Council.

Our office is constantly used by the departments and boards of the various denominations, especially in relation to matters of social service, in reaching their own constituency and the general constituency.

The office is now fully equipped with mailing lists, multigraphing machinery, etc., for the reaching of a wide constituency, and our facilities are given to a large number of important organizations whenever they wish to reach that constituency in an appropriate cause. Among the more important bodies to whom we have been able to render this service during the past two years are the following:

American Committee on Peace Centenary, American Association for Labor Legislation, Church Peace Union, World Alliance of Churches, National Board of Censorship, National Sabbath Day Alliance, National Child Labor Committee, National Conference of Charities and Correction, Persian War Relief Fund, State Department of Health, National Temperance Union, American Committee for Armenian and Syrian Relief, National Union of the Evangelical Churches of France, many of the War Relief Movements, and other similar bodies.

I regard this as a very important function of our national office, and it is doing much to create among our leaders of social movements a cordial sense of appreciation of the churches and their efficiency. This is also the case with our Washington office where a large amount of information is given in answer to requests from government and other agencies.

This cooperative relationship is of very great importance to the churches. The Council has insisted or urged that all of these bodies recognize its integrity and bring their matters before the Council rather than to go directly to the constituent bodies. This is a great relief to our churches and their pastors.

INTERNATIONAL RELATIONS

This report need not deal with this important matter in detail, because it has seemed best that all matters of this nature should be considered together in the report of the Commission on Peace and Arbitration, of which the general secretary is one of the secretaries.

Early in the quadrennium, the general secretary began correspondence with leaders of the churches in Canada, Panama, the Philippines, New South Wales, the European countries, and especially with the Free Church Council in England. One of our correspondents at Sydney, New South Wales, writes of certain important movements initiated there that "they could not have successfully prosecuted except for the influence of the Federal Council."

The general secretary has, during the quadrennium, visited Europe twice, has attended the Congress on Christian Work in Latin America, at Panama, and has had several conferences with religious leaders in Canada.

Foreign correspondents have been secured in practically every part of the world, to whom our literature is constantly sent and with whom we are in regular correspondence.

In most of these countries, with the exception of those in which foreign missions are located, there are no federated movements corresponding with our own. In some of them there are branches of the World's Evangelical Alliance, and it is interesting to note that the Evangelical Alliance in Holland invited the general secretary to attend its sessions in the summer of 1916 to confer with the church representatives there assembled relative to the federative movement in America. This invitation he was unable to accept, but a committee was appointed by the Alliance for further conference with representatives of the Federal Council.

Since the beginning of the war, constant correspondence has been carried on with representative leaders of the churches of both the neutral and warring nations in Europe. It did not seem advisable to attempt to send a delegation to visit these churches, not because of any reluctance upon the part of our own churches, but because it did not seem to be expedient in view of the strained relationships between the nations.

The letter sent to our correspondents at the time of this decision was as follows:

Feb. 15, 1915.

DEAR BROTHER:

I thank you for your sympathetic response to my previous communication of November 19, 1914.

The executive committee, acting for the Federal Council, at its meeting in Richmond, December 9, 1914, voiced the sympathy and good-will of the churches of Christ in America to the churches of Europe and authorized the administrative committee to convey this expression at such time and by such means as should prove most desirable.
and conference with the brethren of the churches of Europe, but we desire to do so only at the right time.

The replies to my communication of November 19 indicated that the time did not yet seem the most opportune for receiving such a
We desire, therefore, to send the proposed delegation for prayer
deputation.

The matter will continue to be in our thought and prayer, as we know it will remain with you the subject of earnest intercession.

Our administrative committee would welcome any further thought and light from you, and I should be pleased to receive your reply telling me how the matter looks to you at this time, in case the situation has changed since you last wrote.

We have arranged for a conference to be held on March 29, by which time we hope to have more light on the situation.

By making it the subject of our mutual prayers we feel sure that God will guide our ways, and that we shall see the right moment for the sending of our brethren to you.

Sincerely yours,

CHARLES S. MACFARLAND, *General Secretary.*

We may feel quite sure that this situation has greatly improved. By means of this correspondence we have endeavored to preserve our fraternal relationships in the interest of future reconstructive work.

I have also been keeping constantly informed of conditions abroad, through the representative of the World Alliance for International Friendship through the Churches, and it is interesting to note that in August, 1915, at Bern, a conference of church leaders was held, including representatives of both the neutral and warring nations. With the exception of the Women's Conference in Holland, this is, I believe, the only time when such representatives have met in friendly intercourse.

Meanwhile, we have had several opportunities of being helpful to our brethren across the sea. The administrative committee voted that we would extend a welcome to the duly accredited delegates of the evangelical churches of any of the nations, and in the spring Pastor Stuart L. Roussel, representing the Union Nationale des Eglises Réformées Evangéliques de France, was received and given the full facilities of our office, which he made his headquarters until his recent return to France. We also received Pastor Henri Anet, the delegate of the Franco-Belgian Committee on Evangelization, who now shares our offices.

While no representatives of other European nations have yet come to us, they will, of course, receive the same cordial treatment when they do come. Meanwhile opportunity has offered itself to help our brethren of the other nations by furnishing them with required information, including Professor Adolph Deissman, Pastor Siegmund-Schultze, of Berlin, and others.

Out of this constant relationship I believe we can discern clear indications that when the time comes for reconstruction we may find our mission simpler than it looks at the present moment. To the gaze of the world, the holding of the Constance conference, and its hastened dissolution just on the eve of the war, looked vain, but it may prove to have been an instance of that wisdom of God which is sometimes foolishness to the world. I believe we ought to maintain the closest relations with the Christian churches of Europe in this hour.

Arrangements should be made, when various commissions from foreign nations come here to study our trade and industry, to seek out those who are connected with the Christian churches and give them an opportunity to see something of our common Christian work and institutions and to see that their welcome is shared by our Christian forces.

In accordance with the instructions of the executive committee, the secretary has carried on correspondence relative to the proposed world congress of the churches.

Perhaps one of the more important opportunities that has come to the Christian men and women of our nation has been the opportunity for the relief of suffering in both Europe and

Asia. In cooperation with the Persian Relief committee, the following letter was sent out to the churches in 1915:

March 24, 1915.

DEAR BROTHER:

We enclose a statement which will surely meet warm and sympathetic response from the churches of Christ in America. It appeals to our Christian sympathy, our sense of world-wide brotherhood, and offers a great opportunity for us to come to the relief and support of our distant Christian brothers and sisters at a most critical moment.

The enclosed statement is authorized and issued by a responsible interdenominational committee, and has received the official approval of the Federal Council.

You will see the need of immediate response. Will you not, by way of message from the pulpit or through church bulletin, followed by individual solicitation, and if possible, a church offering, or by such other means as may be more effective, secure such assistance, sending your response and check to

The Persian War Relief Committee
Care of Spencer Trask & Co.,
43 Exchange Place,
New York City.

For the Federal Council of the Churches of Christ in America,
CHARLES S. MACFARLAND, *General Secretary.*

Later, in cooperation with the American Committee for Armenian and Syrian Relief, the following letter was sent out to over 80,000 churches, accompanied by a full printed statement of the situation.

November 1, 1915.

To the Churches of America:

DEAR BRETHREN:

The cry from the near East at this moment, not only reaches the heart of our humanity, but profoundly stirs our sense of obligation and responsibility.

Our Christian brothers and sisters bear inexpressible suffering for the faith which our own churches have sought to confirm within them.

Believing in the power of united intercession, and with the assured authority of the constituent bodies of the Council, we hereby appoint Sunday, November 14, for the expression of our common sympathy and our earnest prayer in behalf of our Armenian brethren and those of the other races and religions who innocently bear a suffering, the measure of which the human mind can scarcely conceive.

It is earnestly recommended that on the same day, both by general contributions and by personal gifts, our churches express their fellowship and affection.

The peril of the Armenians in Turkey being the most immediate and dire need, we commend that cause at this time.

Yours, in the faith of our Lord,

Shailer Mathews,
President;
Frank Mason North,
Chairman of the Executive Committee;
William I. Haven,
Chairman of the Administrative Committee;
Charles S. Macfarland,
General Secretary.

The response to this letter was universal and the financial returns remarkable for generosity.

Here again we have an indication of the kind of service rendered by our national office which, while it may escape public observation, is perhaps of sufficient importance almost of itself to warrant the maintenance of such an office.

As the result of our correspondence with Europe, it seemed advisable that the general secretary should visit the Christian leaders of Europe, and the following is the report made upon his return to the administrative committee. It should be said that the situation has very considerably changed since the time this report was issued, but it seems wise, nevertheless, that the report should be conveyed to the Federal Council.

REPORT OF MISSION TO EUROPE

December, 1915—January, 1916

To the Administrative Committee

Believing that a mission to Europe at this time should be carried out in the simplest and most informal way, without the passing of resolutions or publicity, I invited the officers and past officers of the Council to confer upon the matter while at the meeting of the executive committee at Columbus, Ohio, on the evening of December 10, 1915.

After a full statement of the situation these officers unanimously recommended that I should proceed immediately.

I sailed on the *New Amsterdam* December 14, and after a delay of two days at Falmouth, one day in the English

Channel and another half day caused by running ashore on the Goodwin Sands, landed at Rotterdam December 28, and proceeded at once to The Hague.

I carried the following hastily secured letters of introduction, which, while mainly from officials, were explained as being entirely personal and unofficial.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
December 14, 1915.

To Our Christian Churches in Europe:

DEAR BRETHREN:

The Rev. Charles S. Macfarland, D.D., the general secretary of the Federal Council of the Churches of Christ in America, is the beloved representative of the Council, its thirty constituent bodies, and 125,000 churches.

With full knowledge of the spirit and hope of his visit, he is affectionately commended to all our brethren.

He is followed by our earnest prayers for you and for himself.

Yours in Christ,

SHAILER MATHEWS, *President;*
FRANK MASON NORTH, *Chairman, Executive Committee;*
HOWARD B. GROSE, *Vice-Chairman, Executive Committee;*
WILLIAM I. HAVEN, *Chairman, Administrative Committee;*
RIVINGTON D. LORD, *Recording Secretary;*
ALFRED R. KIMBALL, *Treasurer;*
EUGENE R. HENDRIX, *Former President;*
WILLIAM H. ROBERTS, *Former Chairman, Executive Committee;*
ALBERT G. LAWSON, *Vice-Chairman, Administrative Committee.*

ALLIANCE OF REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM

PHILADELPHIA, PA., December 11, 1915.

To Whom It May Concern:

Rev. Charles S. Macfarland, D.D., as the general secretary of the Federal Council of the Churches of Christ in America, is the representative of several of the constituent bodies of the Alliance of the Reformed Churches Holding the Presbyterian System.

His mission is earnestly commended to the brethren of our evangelical churches in Europe.

Yours in Christ,
WM. H. ROBERTS,
American Secretary.

UNION NATIONALE DES EGLISES REFORMEES EVANGELIQUES DE FRANCE

612 United Charities Building, 105 East 22d Street, New York
EMERGENCY RELIEF FUND

PORTLAND (OREGON), le 28 Novembre, 1915.

Je me fais un plaisir de recommander aux églises de France, de Suisse et des Pays-Bas et à leurs pasteurs le Révérend Macfarland, secrétaire-général du Conseil Fédéral des Eglises du Christ aux Etats-Unis, c'est à dire de la Fédération qui réunit la plupart des églises Protestantes des Etats-Unis.

Délégué par l'Union Nationale des Eglises Réformées Evangéliques pour la représenter aux Etats-Unis pendant la tourmente dont ont tant souffert nos églises, j'ai recu l'accueil le plus fraternel de la part du Dr. Macfarland et de la Fédération dont il est l'agent général. C'est donc avec un sentiment tout particulier de réconnaissance que je le recommande, dans sa mission auprès des églises Européennes, à l'accueil le plus cordial.

STUART L. ROUSSEL,
Déléguê de l' U. N. des Eglises Reformées
Evangéliques de France.

FRANCO-BELGIAN COMMITTEE ON EVANGELIZATION

RICHMOND, VA., 29 Novembre, 1915.

Aux Chrétiens d'Europe.

MESSIEURS ET HONORES FRERES:

Permettez-moi d'introduire auprès de vous Monsieur le Révérend Docteur Ch. S. Macfarland, secrétaire-général de la Fedération des Églises du Christ en Amérique.

Il vous exposera lui-même le but de sa mission. Bien que ce soit à peine nécessaire, j'ai le plus grand plaisir à le recommander à votre bon accueil et à votre fraternité chrétienne. M. Macfarland est lui-me digne de tout respect et d'une entière confiance, comme il vous en convaincra bientôt lui-même.

Il représente une des plus puissantes organisations de la chrétienté évangélique.

Veuillez agréer mes salutations fraternelles et respecteuses.

HENRI ANET,
Délégué aux Etats-Unis du Comité Franco-
Belge d'Evangélisation.

GEORGE UNANGST WENNER

319 East Nineteenth Street, New York

Träger dieses, Rev. Charles S. Macfarland, D.D., New York, wird hiermit allen Freunden und Bekannten in Deutschland bestens empfohlen. Herr Doktor Macfarland ist General Sekretär des Federal Council of the Churches of Christ in America. Es ist dieses eine Vereinigung von dreissig der Amerikanischen Kirchen und Hauptkirchen in Amerika und vertritt mit nur wenigen Ausnahmen fast sämmtliche evangelisch-protestantische Kirche in unserem Lande. Die General Synode der evangelisch-lutheranischen Kirche ist auch damit verbunden. Er geht nach Europa zwar nicht mit einem offiziellen Auftrag, jedoch als verständiger Vertreter und Dolmetscher unserer kirchlichen Gesinnung. Er möchte in dieser schweren Zeit den Brüdern drüben den Ausdruck der des herzlichen Mitgefuehls und der brüderlichen Gemeinschaft bringen und die Hoffnung aussprechen dass in der Kirche unseres gemeinen Meisters trotz allem Krieg und Trennung der Völker nach dem brüderlichem Frieden zu trachten. Sollte vielleicht auch jetzt die Zeit noch gekommen sein praktische Schritte auf diesem Weg zu tun so drängt es uns doch gerade in dieser Zeit diesen Ausdruck unserer brüderlichen Liebe von unzähligen Christen zu senden.

George U. Wenner.

THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

Bethlehem, Pa., U. S. A., Dec. 2, 1915.

To Pastors, Representatives, and Brethren of Whatever Official Capacity in the Reformed Churches of Europe.

Brethren:

This letter most cordially commends the bearer, the Rev. Charles S. Macfarland, D.D., general secretary of the Federal Council of the Churches of Christ in America, to your generous confidence and good-will by reason of the high esteem and universal respect which he deservedly enjoys throughout the Reformed Church in the United States as well as in its highest legislative and judicial body, the general synod of the Reformed Church in the United States.

Fraternally yours, in Christ Jesus,

J. Rauch Stein,

Stated Clerk of the General Synod of the Reformed Church in the United States.

THE METHODIST EPISCOPAL CHURCH

JOHN L. NUELSEN
Resident Bishop for Europe

ZURICH, SWITZERLAND, November 26, 1915.

To the Pastors of the Methodist Epsicopal Church:

DEAR BRETHREN:

It gives me pleasure to introduce to you the Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America. As you know, the Federal Council comprises all the leading evangelical churches in the United States and is thus representative of American Christianity.

Dr. Macfarland goes to Europe, not on any political errand, but for conference and prayer, and to bring, through personal conference, the sympathy and affection of the Churches of Christ in America.

Any courtesies that you may be in position to extend to Dr. Macfarland will be highly appreciated and will be helpful in this time when the bonds of union between the Christians in the various nations should be strengthened as much as possible.

Very sincerely yours,
JOHN L. NUELSEN,
Bishop.

THE NORTHERN BAPTIST CONVENTION

OFFICE OF CORRESPONDING SECRETARY

St. Louis, Mo., December 1, 1915.

To Any Whom It May Concern:

This is to commend to your favor the Rev. Charles S. Macfarland, D.D., general secretary of the Federal Council of the Churches of Christ in America. He is a brother beloved by all who know him. Any kindness to him will be greatly appreciated by his thousands of friends in the United States.

W. C. BITTING,
Corresponding Secretary.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

PHILADELPHIA, PA., December 11, 1915.

To the Reformed Churches of Europe:

DEAR BRETHREN:

This commends to you the Rev. Dr. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in

America. His visit to your continent is one of fraternity, and I ask for him, as a brother beloved, your kindly courtesies.

Yours in Christ,
Wm. H. Roberts,
Stated Clerk.

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH

To Whom It May Concern:

The bearer of this letter is the Rev. Charles S. Macfarland, D.D., executive secretary of the Federal Council of the Churches of Christ in America, an author of note, and well-known and greatly beloved in the Reformed Church in the United States.

It gives the undersigned the greatest pleasure to commend him to ministers and members of churches connected with the Alliance of the Reformed Churches Holding the Presbyterian System throughout Europe and Great Britain.

Dr. Macfarland stands high in the counsels of the Protestant Churches of the United States.

Cordially yours,
Rufus W. Miller,
Secretary.

Philadelphia, Pa.
December 1, 1915.

ALFRED THEOLOGICAL SEMINARY

Alfred, N. Y.

Dear Brethren:

This will introduce and commend to your confidence and goodwill, my friend, the Reverend Charles S. Macfarland, D.D., of New York City, general secretary of the Federal Council of the Churches of Christ in America. This Council is an organized movement in the interests of the kingdom of God, righteousness, and peace. Any courtesy, cooperation, or aid you may be able to give Doctor Macfarland, will be gratefully appreciated by himself and by us, his many friends in America. He comes to you in the name of some thirty Protestant communions and 17,500,000 members in the United States.

Yours sincerely,
Arthur E. Main.

November 28, 1915.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

PHILADELPHIA, PA.

To the Presbyterian Churches of Great Britain and Ireland:

DEAR BRETHREN:

I commend to you heartily the Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America. As he visits your countries, kindly extend to him sympathetic courtesies.

Yours in Christ,
WM. H. ROBERTS,
Stated Clerk.

AMERICAN BIBLE SOCIETY

NEW YORK

To Our Brethren in Europe:

DEAR BRETHREN:

It gives me great pleasure to commend to your regard and fellowship, the Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America.

I have known him for many years, and most intimately of recent years, in the important tasks that relate him to our great Christian communions in the United States.

He visits Europe for purposes of Christian fellowship and to emphasize at this time our faith "in the communion of saints."

I know you will receive him most cordially.

Very truly yours,
WILLIAM I. HAVEN,
Corresponding Secretary.

AMERICAN BRANCH
OF
THE WORLD ALLIANCE OF THE CHURCHES FOR THE PROMOTION OF INTERNATIONAL FRIENDSHIP

To Whom It May Concern: NEW YORK, November 24, 1915.

This will introduce to you the Rev. Charles S. Macfarland, D.D., general secretary of the Federal Council of the Churches of Christ in America, and one of the most active members of the American group of the World Alliance for Promoting International Friendship through the Churches.

Yours very truly,
FREDERICK LYNCH,
Secretary.

DEPARTMENT OF STATE
WASHINGTON

December 11, 1915.

To the Diplomatic and Consular Officers of the United States of America, England, France, Germany, Holland, and Switzerland:

GENTLEMEN:

At the instance of the Honorable J. H. Capstick, a representative in the Congress of the United States, I take pleasure in introducing to you the Reverend Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, who is about to proceed to England, France, Germany, Holland, and Switzerland in the interests of that organization.

I cordially bespeak for Mr. Macfarland such courtesies and assistance as you may render him consistently with your official duties.

I am, gentlemen,

Your obedient servant,

ROBERT LANSING.

The nature of my mission enabled me to proceed without any delay from country to country. At The Hague the German ambassador, Baron von Kuhlmann, conveyed all my letters of introduction to Berlin, and the German foreign office at Berlin made similar provision, exempting me from examination on entering Switzerland.

Ambassadors Van Dyke, Gerard, and Stowell rendered me ready assistance, and in London I was greatly helped by Mr. B. N. Thomson of Scotland Yard.

I had arranged by cable, wireless, and telegram, for small, quiet, but representative conferences. Continuous correspondence with representative leaders, which had been carried on ever since the beginning of the war, had prepared the way.

HOLLAND

At The Hague a small representative conference was arranged by Dr. J. A. Cramer, at which we thoroughly discussed our mutual tasks and opportunities.

The Protestant churches of Holland are not federated, and there is little or no spirit of cooperation.

The Dutch Reformed Church is of course the one strong religious body, and an understanding was entered into by which Dr. Cramer, with the cooperation of Professor J. W. Pont (Lutheran) of the University of Amsterdam, will be ready to secure cooperation with any movements on the part of the Federal Council of the Churches of Christ in America, and will invite and endeavor to secure similar action by the other church bodies and churches in Holland. This seems to be the best understanding that can be secured at the present time. The want of any appreciable spirit of cooperation among the churches, and the general attitude of doubt and hesitancy, and, perhaps, even of suspicion, caused by Holland's difficult position in relation to the nations at war, create a situation of extreme difficulty, and it appears that the churches, as such, in Holland, are not manifesting any strong sense of responsibility for relations of friendship, either between nations or between the Christian churches and forces of nations.

The leaders whom I met, however, responded readily and with deep and understanding sympathy to the ideals and purposes of the American churches as expressed in our Federal Council.

For the securing of general information I interviewed several leaders in political and civic life, including Dr. B. De Jong van Beek en Donk of the State Department of Justice, Dr. D. A. P. N. Koolen of Utrecht, and Dr. V. H. Rutgers, Members of Parliament, and the Minister of Foreign Affairs, Dr. Loudon.

The foreign minister, who is feeling his way towards the calling of a conference of neutral nations, invited me to obtain privately any information at Berlin and Paris which would help him to determine his course, and I have written him that any such move is at present inadvisable, because actually offensive to France, and unwelcome to Great Britain, although there is likely to be a change in the situation, due to events within the next two or three months which one can easily foresee, and for which all forces, both political and moral, should be in readiness.

GERMANY

I went on to Berlin December 31, and on arrival at 10 p. m., found Professor Adolf Deissmann (my former theological teacher and correspondent) waiting to take me to the New Year service at the Dom, at which the Court Preacher, Dr. Dryander, preached a sermon, full of courage, but without any bitterness, at a deeply impressive service. The main substance of the preacher's thought was that God is the one God of all the nations.

A private secretary was placed at my service, Secretary Herder of the International Young Men's Christian Association staff, and with his kind and efficient help I was enabled to proceed without a moment's loss of time. I also received great help from Dr. Quiring, an associate of Professor Deissmann, formerly a student under our President Shailer Mathews at the University of Chicago.

I spent much time with Professor Deissmann, and had several conferences with Rev. F. Siegmund-Schultze, formerly assistant court preacher at Potsdam and now in charge of the prison camp work. A visit to one of the hospitals with Court Chaplain Döhring and Pastor Klatt, and other similar arrangements, including lunch at the American embassy and a conference with Ambassador Gerard, put me in touch with the situation.

My visit culminated in a conference on Wednesday evening, January 5, at the Hospitz Bahnhof, Friedrichstrasse, with about fifteen representative Christian leaders, including all the Protestant denominations, at which Professor Richter presided.

> I stated my mission as threefold; for information and understanding; to preserve and maintain closely our relationships with the churches of the nations visited; and as looking forward to the help our American churches might give in the ultimate process of reconstruction. I had come in a spirit of simplicity and without diplomacy, not to intrude upon the consciences of my brethren, not to exhort, not to admonish, and least of all to pronounce judgment. In America we need the fullest possible information such as one gets face to face and heart to heart.
>
> Our churches and Christian leaders have their duties, distinct from all other institutions. God has not changed in his relations to men of all nations, and they are all still brothers in his mind. Our churches had failed to rise above the turmoil and distractions and had lost sight of their spiritual mission to the world. Might we not, even in the midst of war, rise into a higher atmosphere, and might we not thus find for the nations their lost way? Should we not even now look forward to the task of spiritual reconstruction and do it in a spirit of reconciliation?

I listened thoughtfully to all they had to say and to the earnest presentation of their point of view, but there was no discussion of disputed political questions, although I frankly stated the views of the American people. Indeed, not once while in Berlin did I hear a single serious bitter utterance, although I heard many earnest outbursts of loyalty and was assured that they all undividedly supported their government.

The conference then took up the larger spirit and content of my message, and a deep spirit of religious feeling and of prayer prevailed to the end, when Professor Deissmann expressed, with the assent of the others, a full sympathy with all that I had said, and assured me that I might convey to their Christian brethren of all nations their sense of Christian love and brotherhood. The meeting closed with earnest prayer.

Dr. Lepsius, who has special care of German missions in Turkey, suggested cooperation in Armenian relief, and I cabled the Rev. James L. Barton, the chairman of the American committee, suggesting tentative and informational correspondence with Professor Richter, the chairman of the German foreign missions organization, and with Dr. Lepsius.

My welcome to Berlin and my treatment, not only by Christian leaders, but by civilians and political leaders, was warm, cordial, and seriously kind, without a single exception from the inspectors on the frontier at Bentheim until I passed the other frontier to Switzerland. I confess that I was surprised, and while undoubtedly due partly to my official relationship and the peculiar nature of my mission, I think it also signifies a change of spirit and temper, at least upon the part of the Christian leaders, from that which expressed itself at the beginning of the war.

Professor Deissmann told me that he should make my visit the subject of one of his weekly Protestant letters, and that may supplement my report, so far as it may express my own interpretations.

For purposes of private information as to the general attitude of Germany, I had full conference with von Jagow, Minister of Foreign Affairs, and the Under-Secretary of State Zimmermann. It happened just when they were preparing the final Lusitania memorandum, which was sent to Ambassador Bernstorff the next day. Our conference was frank and free, and I think perhaps in some measure informational to them as well as to myself.

I left Germany almost dazed by the unexpected gracious spirit expressed by all, in greater or less degree, with whom I came in contact.

SWITZERLAND

I left Berlin Wednesday evening, January 5, and arrived at Basel at three-thirty on Thursday, coming part of the way by carriage. I arrived at Bern late Thursday evening. Owing to the necessity for getting to Paris in accordance with my original schedule, the most I could do was to confer with Bishop Nuelsen over the telephone and hold a conference with Dr. Ernst Grob and Professor W. Hadorn, preacher at the Münster, who have agreed to convey the knowledge of my mission to the officers of the Swiss Confederation of Evangelical Churches and arrange for an understanding looking towards future cooperation.

As in Holland, however, so in Switzerland, there is a tendency to evade anything that is even remotely construed as a peace movement, and I cannot discover that the churches as such are as yet giving expression to any deep sense of obligation, excepting, of course, the group of Christian leaders who have formed the Swiss committee of the World Alliance for the Promotion of International Friendship through the Churches.

The situation is, of course, very delicate, because the Swiss people are so strongly divided in their sympathies. There is, however, a growing unity among the churches, and we may look to them and to the Swiss people for great influence in the process of reconciliation.

My arrangements in Switzerland were also made difficult by the death of my correspondent, Professor Louis Emery of Lausanne, which occurred while we were in the midst of our correspondence. Contact in Switzerland will be further secured by Professor B. F. Battin, international organizer of the World Alliance, who went there immediately following my conference.

FRANCE

In Bern I was joined by Rev. Ernest W. Bysshe, of Grenoble, superintendent of Methodist Episcopal missions for France, and together we arrived in Paris, Saturday, January 8, where I was immediately met by A. Juncker (Inspecteur des Ponts et Chaussées), the vice-president of the Federation of Protestant Churches of France, in place of the President, E. Gruner, who is a military officer, now in service.

Monday forenoon I met a representative conference, presided over by Rev. Jules Pfender, vice-president of the federation, and gave in general substance the same message as in Germany. Here again, I listened to the statements of reasons why these men so loyally and unswervingly support the cause of the Allies. They are unwilling to consider any thought of reconciliation while the enemy is in its present relationship as regards their country.

Passing to the chief aim or aims of my visit, they expressed earnest appreciation and asked me to convey their sense of fellowship and gratitude to the American churches. My return again would be warmly welcomed, but nothing but the immediate demands of conscience could receive their protracted thought at the present moment. They have as yet no confidence at all in any word that comes from the enemy and are not likely to be prepared for any mutual service with Christians of the enemies' lands for several months after the war is over.

The situation among French Protestants has been rendered very difficult because of the correspondence from German Christian leaders, both at the beginning of and during the war. It was severe and much more than severe, and has aroused a resentment hard to overcome, and which makes it difficult to induce any spirit of confidence on the part of French Christians in any expressions of good-will at this time from the German brethren. The French brethren feel that their overtures at the beginning of the war were so grievously rejected that some admission of the wrong of this rejection should be made by the German brethren.

The following letter was also handed me by Pastor Pfender:

EGLISE REFORMEE DE FRANCE

UNION NATIONALE DES EGLISES REFORMEES EVANGELIQUES DE FRANCE
COMMISSION PERMANENTE
JULES PFENDER, PASTEUR, *Président*
PARIS, le 8 décembre, 1915.

Rev. Charles S. Macfarland, General Secretary of
The Federal Council of the Churches of Christ in America,
612 *United Charities Building,* 105 *East* 22*nd St., New York.*

MONSIEUR ET CHER FRERE:

Vous avez bien voulu, au nom du "Federal Council," adresser un voeu et un message de sympathie fraternelle à l'Union Nationale des Eglises Réformées Evangéliques de France. Votre lettre, datée du

15 juin, m'est arrivée à la fin du même mois, alors que notre synode national s'était réuni au commencement. Cette assemblée eut été bien touchée et reconnaissante des sentiments que vous nous avez exprimés. Les graves circonstances que nous traversons ont jeté dans l'administration de notre église une perturbation qui empeche toute sorte de réunions. Aussi n'ai-je pu que récemment communiquer votre aimable message à la commission permanente de l'Union Nationale. Elle m'a chargé de vous en remercier et d'adresser à votre fédération chrétienne tous ses voeux de prospérité et de fidèle activité pour la gloire de notre divin Sauveur et Roi et pour l'avancement de son règne de justice, de sainteté et d'amour dans le coeur et la vie de chacun ainsi que dans le monde.

L'accueil reçu parmi les églises évangéliques des Etats-Unis par notre délégué, M. Stuart Roussel, nous a vivement touchés. Nos églises de France sont fort éprouvées par la prolongation de la guerre. Près de la moitié des pasteurs sont sous les drapeaux. Plusieurs sont morts, ou blessés, ou malades. L'élite de notre jeunesse est fauchée. Mais l'épreuve a rapproché bien des ames de leur Rédempteur, soit dans les rangs de l'armée, soit au sein des paroisses, et nous espérons que de ces semailles sanglantes sortira une moisson spirituelle bénie.

Naturellement nos difficultés financières sont grandes et nous sommes reconnaissants des secours qu'accordent aux requetes de M. S. L. Roussel nos frères d'Amérique.

Recevez, cher Monsieur, l'expression de mes sentiments dévoués dans le service du Seigneur,

JULES PFENDER.

I took lunch with John Vienot, of *Revue Chretienne,* Rev. O. Prunier, secretary of the conference, and Dr. Bysshe, and in the evening, dinner with Rev. Henri Merle d'Aubigné of the McAll Mission.

M. Juncker presented me for an informational interview with André Weiss, Counselor of the Department of State, who afterwards introduced me to M. Ribot, Minister of Finance. On Sunday, I dined with an English pastor, the Rev. William G. Allen, where I also met Dr. C. W. Andrews of the British Wesleyan Mission Society, and a leading Methodist Episcopal layman, Henry Northcroft.

Dr. Bysshe had an interview, following our morning conference, with Paul Doumergue, editor of *Foi et Vie,* and it was through the unselfish and judicious help of Dr. Bysshe that I was able to utilize every moment to the greatest advantage.

ENGLAND

I traveled to London in company with the Rev. Thomas J. Pulvertaft, just returning from Church of England missions in Spain, of which he is the director, and on my arrival, Tuesday evening, January 11, at eleven o'clock, found the Rev. F. B. Meyer, honorary secretary of the National Council of Evangelical Free Churches, and Hon. J. Allen Baker, M. P., patiently awaiting me to confirm arrangements for my conferences.

The next day I met Dr. Meyer and the Rev. Robert F. Horton in conference and lunched with Mr. Baker, chairman, and Rt. Hon. W. H. Dickinson, M. P., secretary of the World Alliance, attending the Conscription Bill debate in the House of Commons in the evening.

Thursday I conferred further with Mr. Dickinson, with Superintendent B. N. Thomson of Scotland Yard, who gave me important political information, and with H. M. Gooch, Secretary of the Evangelical Alliance, British Branch, who expects to visit the United States in the spring.

In the afternoon I met the committee of the World Alliance for International Friendship through the Churches, consisting of Mr. Baker; Mr. Dickinson; Dr. Henry T. Hodgkin; Rt. Rev. Herbert Bury, Church of England Bishop of Central Europe; Very Rev. W. M. Ede, Dean of Worcester; Mrs. Creighton; and the Rev. J. H. Rushbrooke, for conference relative to the international work of the World Alliance. A special report of this meeting will be presented to the American committee of the Alliance.

On Thursday forenoon I met with the executive committee of the Fellowship of Reconciliation, with whose chairman, Miss Marian Ellis, I had further conference.

Friday noon a remarkably representative luncheon conference, numbering about twenty-five men, was held at the St. Ermins Hotel, Sir Joseph Compton-Rickett, M. P., President of the Free Church Council, presiding, attended by the officers of the Free Church Council, and the presidents or other representatives of Free Church Theological Colleges.

In the evening I met Secretary Gooch of the Evangelical Alliance at dinner.

On Saturday I held several personal conferences, lunched at the home of Dr. Meyer, and in the afternoon had a conference with the Archbishop of Canterbury at Lambeth Palace, concerning my special mission, and also relative to the general work of the Federal Council and the relations with the Protestant Episcopal Church.

Sunday was spent at the home of the Hon. J. Allen Baker, M. P., and on Monday I left for Falmouth, where, after a delay of over two days, I sailed January 20 on the *S. S. Rotterdam.* On the voyage I had the valuable opportunity of further conference with Dr. Henry Van Dyke, ambassador at The Hague.

I have set forth the attitudes of the German and French brethren as occupying two extremes upon the question of—at least, immediate—reconciliation. Some of the brethren in Great Britain may be said to take a somewhat mediating position. They stand with their brethren in France as to the great principles for which they profoundly believe they are contending, but are, I should say, less suspicious of the attitude at least of German Christians, so far as it was manifested to me. In any event they seemed entirely able to understand and fully appreciate the position of the brethren in America, and Sir Joseph Compton-Rickett expressed the hope that I might continue to occupy the relationship established by my present mission.

These conferences, while informal, simple, and unofficial, have perhaps opened up the way as well as it can be done at this time. Simple statements have been sent to the religious papers in each country, that I have been in their midst upon a mission of Christian fraternity, for personal conference upon our work of relief, and upon our common interests.

My experience confirms my faith in the value of utilizing the contact of group relationships. If other movements, like the Federation of Labor, the Socialists, the academic and literary groups, should pursue, in the same quiet and unostentatious way, a similar procedure, it would, I believe, help towards ultimate reconciliation without the compromise of essential principles or a so-called "patched-up peace."

The Situation as a Whole

The visit would have been well worth while if only for the information gained as to both the political and religious situation, and as a result I would observe:

1. The present moment is not the time for any definite, concrete, political or semi-political or even non-political overtures for peace. A mistaken movement at just this time might work incalculable harm and delay.

The movements which are less likely to do harm at this moment are such as the League to Enforce Peace and the Organization Centrale pour une Paix Durable, whose plan is now that of several expert commissions to study the situation.

Anything, however, that aims to "stop the war" is injurious.

I do it very modestly when I venture the following diagnosis:

(1) The general attitude in Germany has undergone a marked change, parallel in general with the change of the Christian leaders, from the manifest spirit of bitterness at the beginning of the war to their present attitude of Christian reconciliation, which they declare to be without reference to the political differences which they still maintain.

They are frankly ready for peace, not yet on terms, especially as to the matter of indemnities, which would be acceptable to their foes, and especially to France, and yet, I believe, with far greater concessions than the world supposes, especially as regards annexation. I believe they might easily be ready for an adjustment on the assumption of the *status ante bellum,* in other words, on even terms. The Allies, however, especially France, are not ready for this.

Official Germany, or at least its moderates, are desirous of setting themselves right in regard to matters which have been generally condemned by neutrals. I think they have only recently understood American sentiment, and we may look for further changes when they fully comprehend it and its grounds.

They see the economic and financial difficulties ahead, although at the same time they are confident of their resourcefulness, at least long enough to weary out their adversaries, and they are not letting their peace hopes delude them into inactivity or unpreparedness.

So far as the Christian leaders are concerned, they support their state, probably favoring the moderate element of the government. They have honestly believed, and do believe, that the war was forced upon them, and that they are defending their life. At the same time I suspect they are beginning to wonder whether or not there have been some misunderstandings on this point.

The present German attitude as to peace, as to the regard of neutrals, and as to the assumed modification of their demands, is of course accorded differing interpretations, alleged variously as follows:

(a) It is asserted to be because they see that their cause is ultimately lost and that, with their present temporary gains, they are in the best possible position to gain in the settlement.

(b) The fear of increasing dissatisfaction among the people.

(c) They are trying to lead the rest of the world to throw the blame for further bloodshed on the Allies.

(d) The moderate element of the state is gaining in the direction of the war, over the hot-heads and extreme militarists. This element takes the larger moral view that no good can come from continued conflict and that equality and justice may even now be secured better by negotiation than by further warfare.

Of course the question of mixed motives is always perplexing in ethics. Probably all human deeds of outward goodness are from more or less varying motives. I incline to the feeling that the present German mood is to be thus explained, and at least so far as such Christian leaders as I met are concerned, the higher motives may be assumed by us. I rather think that the moderates are gaining in influence, that some of the severer element in the state are inclining to moderation, that the possibility that there have been misunderstandings is an increasing consciousness, and that such considerations as these, together with political and economic conditions, are the causes of the present state of mind. The Christian leaders are the subjects of the higher motives and influences. How far will they influence the state and convince the people? That is a vital question. Those who distrust them urge that they dissembled in order to secure my sympathy. I do not believe it; first, because I believe in them; second, because they were frank with me on political matters; third, because I think they trusted me and had some favorable opinion of my intelligence; and finally, because I can see the better motives and reasons for their attitude of mind and heart.

(2) France is invaded territory; the high spirit of her people is thoroughly aroused; it has for the time reached at least dangerously near the sentiment of *revanche,* which she believes to be righteous justice and its necessary retribution. Her immediate mood would impose preliminary conditions which preclude even the idea of conference. The suggestion of anything of the kind is offensive, and she resents it.

This, however, might be entitled to some discount were the issue clearly joined, and especially were she persuaded to place confidence in the ethics of her foe. This want of confidence, of course, is declared to be largely due to the military excesses in Belgium and Northern France. Therefore, I do not think it implies the same distrust of the German Christians or the German people. At the same time, it is alleged that the German people have appeared to excuse or palliate. The effect of this, together with the severe utterances of German Christians at the beginning of the war, is now very strong in France, but the clearing away of the mists of misunderstanding will bring mutual patience, sympathy, forgiveness, and reconciliation. French Christians feel that an admission of German guilt and injustice must be made before they can consider any thought of reconciliation with German Christians.

At the present moment, therefore, she protests that she must dispose of a foe likely at any time, if left as at present, to crush her.

(3) England occupies a somewhat mediating position and comes nearer seeing the whole field. She would ask guarantees of a very strong and guarded kind from Germany and might be less exacting than France.

Meanwhile the internal situations are subject to fluctuation. German leaders believe that England means practically to own Belgium and to take Calais as her recompense for service to France, and it is even rumored that some such feeling lurks in France herself. I heard nothing of this kind, however, in France. Belgian refugees in England are alleged to have worn their welcome out. This has naturally qualified their sympathy with the Belgian people as a whole. Socialists in all lands are more or less mercurial. The common people are increasingly questioning.

Most important of all is the attitude of Great Britain, with whose past national policy armaments seem to be an essential and inextricable complement, and whose naval system bears at least partial resemblance to German armament. It is asserted that to-day England's fleet binds, or could hold, German commerce hard and fast, and might continue to do so even if the war were settled. The probable increasing rigidity of her economic war on Germany is likely to affect the situation very materially.

I found men of official standing in Great Britain, as well as thoughtful citizens, who, while profoundly believing that a principle of world-wide significance is yet to be decided, responded with more or less ready affirmation to my insinuated question as to whether or not, viewing the situation over a sufficient space and time, in its economic and especially its diplomatic aspects, the blame and responsibility might not ultimately be distributed more widely among the nations involved and especially among their diplomatic leaders than is now assumed. I judge that these are few in number.

I found, however, some confirmation of my growing feeling that, in addition to the White, Blue, and Yellow Books of the diplomacy of the summer of 1914, one would like to know more fully the record of the evasive and suspicious, and, perhaps, sometimes arrogant, devious, and short-sighted diplomacy of the preceding decade; likewise the whole story of the more or less suspicious military preparedness (using the term at least in the broader and more general sense, or using the terms military "expectancy" or "anticipation") of all the nations, and indeed, the full story of 1914, including the reason of Poincaré's visit to Russia, and considerably more about the story of Algeciras, Morocco, Agadir, Italy's African developments, the Balkan story, and the inner record of operations with Turkey. While this would not excuse any aggressions of 1914, it might at least more fully explain some points of view and departure not yet fully comprehensible. And it might involve this wider distribution of ultimate responsibility.

How far have Germany's natural complaints been ignored and left to rankle? How far has vacillation or evasion been construed or misconstrued as perfidy and hostility?

Other immediately incidental questions arise: How far shall we consider the situation of the Jews in Russia as not altogether unlike the Armenians in Turkey? How far may Poland and East Prussia be thought of in terms of Belgium?

The answer to some of these questions might explain, even if it did not excuse or palliate. It would at least explain points of view not yet generally apparent.

Some general observatious, which I will now venture to suggest, I also found to meet response in the minds of thoughtful men in all three nations:

1. The Allies have plans, and the Central Powers have equally definite plans, to be brought to pass in the next two or three months (perhaps longer), upon which much more depends, owing to larger preparedness and greater complications, than on any previous ones.

My impression is that both are not unlikely to meet measurable, but neither complete, success. That is to say, no decisive or overwhelming advantage will be gained. In any event, whatever the outcome, they are likely to bring us nearer to settlement by negotiation. I have reason to believe that in the minds of both sides this is more or less expected, especially in Germany and England, and in the minds of some high in authority in France. That is to say, neither side feels confident on this question.

2. Both sides seem to admit, at least to themselves, that their original expectations have failed, and their doubt as to ultimate annihilation of the enemy, or anything approaching it, is not decreasing.

3. Men who foresee the ultimate defeat of Germany, if the war last long enough, admit the possibility that she can stand out so long that the others may weary out, and their minds also take account of the many possible complications or accidents which may upset their main contention. The further question becomes more and more in evidence, Will it not cost more than the end is worth? Can justice still be secured some other way? I feel sure that men are feeling this far more than they express it.

The period of onset is over; the nations are now in the grip of war. Shall they go on and enter the third stage, the drag of war, which might perhaps be almost interminable, and which might more or less deplete the nations to the verge of economic and moral bankruptcy?

4. The feeling is gaining on the whole that negotiation will play a larger part than originally expected, and perhaps larger than will military force, in the settlement.

Not only the peoples but the Christian leaders, and even the governments of all the nations in some degree, have been and are (in varying measure, perhaps) the victims of misunderstandings through partial or false reports and an unscrupulous press. Condemnation of the press for making things worse instead of better is quite general.

I found this to be the case regarding complications in mission fields involved and in prison camp matters. I know that grievous falsehoods have been spread in these instances on both sides.

5. There is one question which, if assured of settlement or of adequate conference, might relegate all others to the immediate realm of negotiation. It is this: Would all the nations agree and furnish guarantees that such a (probably gradual) limitation of armaments should be conceded and such a European federation of states established as would assure the peace of Europe? This, of course, would also involve changes in form of government, not only in Germany but also in Russia and the other countries. It might affect the present system of party government in Great Britain. Indeed, it is admitted that the conflict of democracy and autocracy is not altogether one whose line of division is identical with that which marks off the present combinations of states.

The question of the military system in Germany is not unlikely to be affected for the better of the association of Austria, which is not a military people.

This might involve two difficulties: First, the giving up by Germany of a fond military system, which she has believed essential to moral and, indeed, spiritual discipline; and second, would she trust herself to such a federation, in view of the fact that she has, as she believes, suffered at the hands of the diplomacy of partial federations?

Could we take the minds of European statesmen away from questions of territorial division and indemnity and discussions as to who started the war, and bring them to bear on these two questions, we should see light. I found a good deal of support in high quarters for some such plan as "The League to Enforce Peace."

This much may, I think, be affirmed: There is a disposition towards two truths—that economic justice or economic growth cannot be gained by military means and force, and that militarism cannot be put out of existence by military methods. These feelings are increasing varyingly in all quarters, and this spirit will bear close watch in the next few months.

There may soon be opportunity for some kind of moral intervention. I doubt the Pope's chances for it unaided. European Protestants do not want papal intervention at all. While it may need to be unofficial or only semi-official, I believe that the nations of Europe are really looking, or will look, to the United States. I am aware of the vehement utterances in all these nations to the contrary. But we must not take too seriously the outward attitude, more or less obtaining in all these nations, of dissatisfaction. The thoughtful and responsible men of Germany, France, and England will ignore these relatively trivial incidents of an impossible situation when we find our place of leadership. Even though the nations decide to meet face to face without the immediate participation of outside nations, as is perhaps likely, they will still require our moral assistance and sympathy.

I have constantly supplemented my information by mingling with the people and the soldiers, so far as my linguistic facilities permitted, and my general impressions have received confirmation from these sources.

They are also generally confirmed by conferences with such men as G. Lowes Dickinson, of Cambridge University, and C. R. Ashbee, of the League of Nations in England, who are now here conferring with the executive committee of the League to Enforce Peace, and Herman Bernstein, who has recently spent several months in the belligerent countries.

In the minds of the soldiers the chief bitterness is over the matter of alleged unfair methods of warfare.

As to the peoples as a whole: In Germany the prevailing sense is that of deep seriousness, soberness, and a restraint approaching austerity. In France one sees the same feeling on the one hand, while at the same time Paris (France, of course, is not to be judged by Paris, whose evils are cosmopolitan and too largely American) has restored something of her gayety, and even among those whose spirit is that of resolution there seems to be at the present moment a lack of anything like austerity. While thoughtful men in England are grave and determined, the war has not seemed as yet to affect the people as a whole with the full sense of its calamity.

I suppose these moods vary according to temperament, to the exigencies of the moment, the question of personal and family sacrifice, the nearness or remoteness of actual events, and the status of victory or defeat, and I presume our own nation would be affected in these same various ways.

On the whole; I found among people of the upper and middle classes less sense of calamity than I had looked for. With the working and common people, and especially with such groups as the Socialists, one finds the most real sense of soberness.

THE FEDERAL COUNCIL AND THE AMERICAN CHURCHES

As our part in this coming consummation I therefore suggest:

1. We should restrain the impatience of our various movements and organizations for the immediate present, and we should ourselves act quietly and unofficially. The peoples are getting sick of the war, but not yet enough sick, and they are not yet ready to submit their questions of conscience to negotiation. We need to await some further sentiment upon the part of the common peoples, who are, I believe, already beginning to question their own confidence in statecraft, diplomacy, and government.

2. We should continue by such means as we may approve through conference, to cultivate the situation which has been initiated by my visit. It is interesting to note that my procedure elicited warm approval by all the statesmen and diplomats whom I met. They all felt that it was the best, if not the only, kind of intervention at this moment.

3. We should prepare to make this work of reconciliation and reconstruction our largest effort for the immediate future, and prepare our minds and activities for it. It might be well to secure some sort of immediate general approval by our constituent bodies.

4. The one thing which has been our strongest asset of influence has been the relief work of America and the American churches. But it has not been adequate or proportional. I learned in conference with Edgar Rickard, honorary secretary of the Belgian Relief Commission, that while personalities like Mr. Hoover had rendered the greatest service, our contributions of money had been disproportionate as contrasted with Canada and Great Britain, although, of course, this is offset by our gifts of food and supplies.

We might issue an immediate call in this matter to the churches and to the American people. Our brethren abroad are saying that while we may have been confused on the issues of the war, we have entered straight upon the one clear duty of relief, and we shall greatly strengthen our position and influence by opening this door more widely.

Indeed, our most serious weakness is due to the reproach in which we are held because of the allegation, more or less made upon the part of all the nations, that we are utilizing the war for our economic and commercial gain.

Our best counteracting influence is and will be our work of relief. Again and again, men who criticized our government and our commercial interests declared that our common people and high-minded men of wealth had largely rectified mistakes in other quarters. And, what is more important, it is said that this has come mainly from and through the Protestant churches. As this report is confidential, I will say frankly that I might have found access to French Protestants difficult had it not been for this and for the nearer reason that we had helped (little enough) Pastor Roussel. Pastor Anet, now with us, should receive our hearty assistance, and I recommend that the administrative committee immediately appoint a strong committee to find access for him to our churches.

5. The Federal Council of the Churches of Christ in America, by virtue of its representative strength (which makes a very great impression abroad), is in a better position to act effectively and with authority than any or all of our voluntary religious movements, peace organizations, or similar bodies more or less without official weight.

It may therefore appropriately invite such movements and organizations to cooperate through its agency.

Such international movements as the Edinburgh Continuation Committee, the World's Christian Student Federation, the International Young Men's Christian Association, and the Foreign Missions Conference occupy a distinct position because of their wider international scope. Similarly, such organizations as the Bible societies. In these cases, however, there should be the fullest understanding in the interest of effectiveness and the avoidance of confusion.

Some such World or Americo-European Conference of the Evangelical Churches as we have been for some time considering may be found ultimately advisable. Whatever may be its own value, I cannot see that the proposed Conference on Faith and Order could possibly deal with the practical and concrete matters of reconstruction.

I would suggest an informal conference, perhaps in March, of representatives of the interdenominational and international bodies interested, looking towards a policy of "preparedness."

It may also be advisable, upon my return from Panama, to have a conference with Christian leaders in Canada.

6. I suggest that we consider the advisability of recommending that representatives of our constituent bodies having organic or fraternal relations with churches in Europe follow some such procedure as that of the Federal Council in my visitation. We might make the same recommendation to the World Alliance of Reformed Churches, American Committee. Likewise to some of the Interdenominational Movements.

Conclusion

As I went on meeting group after group and catching their spirit, I became more and more persuaded of the truth of my own utterances.

Our Christian churches in all lands, and especially our own, which has less excuse, have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization. We have come very near declaring, or at least assuming, a "moratorium" of Christian faith. In America we have fallen into Pharisaism, and all the peoples are worshipping tribal gods. The Old Testament has persisted without the light of the new covenant, and the law by Moses has failed to be clothed with the grace and truth which came by Jesus Christ.

The Roman Catholic Church in France has begun to build itself upon the ruins, and this raised in my mind the question, Ought not this to have been and to be the occasion of a great evangelical revival in France, led by the old Huguenot churches? But they are small in number and we ought to help them in their tremendous task.

The Christian leaders all proclaim that they seek peace with justice, but has not the Christian church a contribution to make towards this end, without losing her own distinctive spiritual mission and without casting to the winds her spirit of reconciliation?

Christian leaders are everywhere drawing new maps of Europe instead of seeking to realize an international kingdom of the spirit. They are still dealing with the terms of international diplomacy which have wrought the very disaster from which they seek to escape.

The churches of the neutral nations have all assumed a simulated and impotent neutrality, and in our own land been content with individual and limited judgments, losing sight of their task to save the world through the reconciling of men one to another in Jesus Christ.

True, there are, as with individuals, moments in the life of nations when the soul of the nation in the inviolable solitude of its own personality stands face to face with the divine reality, and no other nation may intrude beyond the veil into the Holy of Holies. And yet human help, delicately and reservedly and humbly offered, may assist human beings to answer the questions of their own souls.

We may ourselves believe and ask our Christian brethren of the nations to believe the best they can of one another.

We may, by admitting our own share of blame for an un-Christian civilization, suggest without offense the wider distribution of that blame.

We may, without intruding upon men's consciences, in the spirit of the publican, find ways of suggesting that peace and justice will both be approached by the churches and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere.

May I confess to a great spiritual experience as the result of my prayer and conference with these beloved brethren, to a deep feeling of humility, to a greater sense of the limitations of my own human knowledge and understanding, and above all, to a deeper faith in the Christians of all these lands, because I have come so much nearer seeing their hearts than they do to seeing each other's hearts?

It goes without saying that all my observations and impressions are subject to the mutations of a confused situation, in which merest accidents may upset seeming probabilities, and yet, even if this should be the case, I think my report will indicate tendencies, dispositions, and certain definite trends, which unexpected changes would only alter as to the matter of time.

I have said that, despite all mutterings and trivial complaints, all these peoples are really looking or will look to America for light, but whether or not political differences hinder America's official opportunity, there is nothing in the way of a great work of reconciliation by the churches of

Christ in America with the churches of Christ in Europe.

We may continue our spiritual task, unhindered by political limitations, from which we have unique if not absolute freedom.

And I now venture a suggestion, which has from time to time instinctively come to my own mind, and which several of my interviewers have unhesitatingly recommended—the possibility of a quiet, small conference of representative Christian leaders, of both neutral and belligerent nations, at the earliest moment when it would be assured of full participation. It is interesting that this proposition has come to me not so much from churchmen as from informed publicists and men of general affairs, one of the most urgent a Hebrew editor, who has been in Europe for the past six months, in pretty close touch with men and movements.

One of my informants, who had an interview at the Vatican in September, tells me that the Pope expressed the hope of a conference, whether sooner or later, in which Protestant representatives would be assumed to participate.

Having thus set before my brethren such information as I possess, I can now only reply for further procedure upon their maturer prayerful judgment.

Charles S. Macfarland

S. S. Rotterdam, January 29, 1916.

Many of the religious papers in Europe made pleasant and appreciative reference to this visit, and many communications have since been received expressing approval from the church leaders in Europe. This matter is dealt with more in detail in the report of the Commission on Peace and Arbitration, but I should make record of the following correspondence:

Grenoble, Jan. 25, 1916.

Rev. Charles S. Macfarland, Ph.D.,
105 *East* 22d *St., New York.*

My Dear Dr. Macfarland:

First of all, I want to thank you personally for the opportunity you have given me of examining closely the point of view, first of our German fellow-Christians and secondly of the more objective American observers. These days of contact with you and the long conversations we had together were good for me, not that they in any way changed my convictions but your objectivity served to adjust and perhaps correct some exaggerations.

Secondly, the fact that the churches of America are sufficiently interested to send over the chief executive of the Federal Council to examine the situation in order to report to them what their duty is, this to us over here seems to mark an epoch in American Christianity. It is significant that it should come from the United States, whose attitude in the world's politics has been that of aloofness and of "splendid isolation." It is also significant that what is perhaps the most important Protestant organization in the world has come to feel that its duty lies not only in the propagation of individual salvation but also compels it to interest itself in the social and political welfare of humanity.

Much will depend on what your report will be to American Protestantism, but knowing you as I do, I am sure that you will insist upon at least two points: first that there is, underlying the present war, a deep moral sentiment which the Christians in America must take at its full value. Any lack of appreciation on the part of our churches at home, any tendency to make light of it, or to put material considerations to the fore as the underlying causes of the struggle will weaken the position of American Protestant Christianity. And secondly, the best and in fact the only intervention worth while at the present time is the interevention of sympathy expressed in material helpfulness. If the United States are suffering some inconvenience from the war, Europe is bleeding to death. If some financial stringency is felt in certain quarters at home, in Europe a general impoverishment is staring society in the face.

The general feeling here is that America is making money out of this awful catastrophe, and this feeling tends to obscure the splendid work that is being done by various American agencies. If therefore, on the part of the churches of America, a great demonstration of brotherhood and sympathy could reach the suffering peoples of Europe, great things would have been accomplished both for America and for Christianity.

Thanking you again for the few delightful days we spent together, for the personal encouragement and brotherly sympathy you brought me, I beg you believe me,

Cordially yours,

Ernest W. Bysshe,

Directeur, Mission Francaise, Eglise Methodiste Episcopale.

Eglise Reformee de France
Union Nationale des Eglises Réformées Evangéliques de France
Commission Permanente
Jules Pfender, Pasteur, *President*

Paris, le 28 Juli, 1916.

Rev. Charles S. Macfarland, General Secretary,
Federal Council of the Churches of Christ in America,
105 *East 22d Street, New York City.*

Dear Sir and Brother:

The fellow workers are rare in our Protestant churches of France. Although the Lord does wonderfully increase our strength by these times of hard trial, it is impossible to be adequate to our task. Minister of a vast parish, being only helped by an assistant pastor, working in different churches where the pastors are with the colors, member of twenty councils or committees, and being entrusted with the direction of the 450 churches of the Union Nationale des Eglises Réformées Evangéliques de France, scattered over the country and Algeria, you will excuse me, I am sure you have already done so in the goodness of your heart, for having been silent such a long time. I deeply regret it. Having retired for a few days to the country, I break this silence. I am sending you to-day, my kindest remembrances and my best thanks.

I thank you for your kind visit to Paris in February last. It was too short, and I am sorry I did not have the opportunity of conversing with you personally. You came to us with a Christian good-will and sympathy to which a unanimous homage was given. Your wish is that not only this horrible war may be ended, but that peace may revive in the hearts of men, above all, between the Christian hearts of the nations fighting to-day. But at the present time, neither Englishmen nor Frenchmen can be associated with this noble and generous wish. We desire ourselves to have peace, but under the condition that it would not be a denial of justice.

Pray to God that through this fire or through these tears, many souls may come back to the Cross or meet their Savior who is the Prince of Peace.

I must now thank you heartily, dear brother, for the reception you gave to the delegate of our churches, Rev. Stuart L. Roussel. Everywhere where he has been, from American churches as well as from individuals, he met with good-will nearly without exception, from the Presbyterians, Congregationalists, Episcopalians, of which a number showed particular attachment to France and to our churches, successors of the heroic Huguenots, fathers of so many Americans.

The Commission Permanente, of which I have the honor of being president, and the Synode Nationale, which held its session on June 18-19 in Paris Batignolles, asked me to tell you how grateful our Reformed Evangelical Churches are. Their life and instructions are builded on the immovable rock of the Word of God and the faith in Jesus Christ, only Son of God, who "died for our sins and rose from the dead for our justification."

I do not see to whom I could send this message but to you. You represent with your Federal Council of the Churches of Christ more than a hundred thousand churches of the United States. You also were kind enough to give to Rev. Roussel a sort of official residence in your great building at Twenty-second Street where your Council sits. You began also the gigantic organization of the appeal sent to all your churches and of which I received some copies. You are asking them to interest themselves in a permanent way by heart and by prayer as by repeated gifts to the multitude of innocent victims of this universal war, that is entering in the third year of ravages. Among these victims, you place the evangelical churches of France, that are weeping for the flower of their youth, some of their ministers, and are seeing lessened in the same proportions their resources in money and in men. We are calling the grace of God on your splendid enterprise, asking the Almighty all sorts of blessings for the American churches in regard to their sacrifices joyfully consented.

Let me join to this letter a few details regarding the life of our churches during the second year of war. They are taken out of the report I made to our synod. I am sending you also a copy of the letter which I am addressing to our devoted correspondent Mr. J. Rendall, authorizing him to receive for the Union Nationale des Eglises Réformées Evangéliques de France all liberalities which might be destined to them in America.

In ending I wish, dear sir, that your eyes and those of all our friends in your great republic may be opened to the truth and the conscience to righteousness, at the same time as your hearts vibrate by ardent love in favor of all unfortunates.

Receive, dear sir and brother, my kindest remembrances and my devoted feelings in the service of our divine Master and Savior, Jesus Christ.

(Signed) Jules Pfender

August 21, 1916.

Rev. Jules Pfender, President, Commission Permanente,
Union Nationale des Eglises Réformées Evangéliques de France,
1 *rue Bourdaloue, Paris IX, France.*

My Dear Pastor Pfender:

I thank you for your gracious and helpful letter of July 28.

I deeply regretted the brevity of my stay in Paris, and that I did not have opportunity for more conference with you and the other brethren. But my duties here are of such a nature that many of them cannot be delegated to my associates and I cannot be away for long periods.

I intended to visit you again this summer but have been unable to get away from unusual duties which have necessitated constant attention during the summer.

Your Christian brethren in America do not mean to intrude upon the consciences of their brothers in Europe, and we too realize that only justice can bring permanent peace.

We do, of course, sometimes ask whether or not it might be possible to secure justice without further bloodshed, and pray for the day when it may cease.

You understand, of course, that the Federal Council is a representative body including German, English, French, Italian, and other churches and that its churches include people connected with all the warring nations.

Therefore, all we can do is to hope and pray for reconciliation and ultimate justice. Meanwhile we try to express our sympathy and good-will to all those at least who are innocent.

I think that on my return home I made the situation fairly clear to the American churches, and as the result of my report we decided that the best thing we could do was to redouble our gifts for the innocent suffering in Europe and Asia.

Your delegate, Pastor Stuart L. Roussel, made a fine impression on our people and we are now trying to follow up the effects of his ministry here.

It is a great pleasure to send you these remittances of money from time to time and we hope to continue to do so awhile longer.

I have received, on behalf of the churches, with great joy, your message from the *Commission Permanente* and the *Synode Nationale,*

We wish we could have done more for Pastor Roussel, but our ordinary people have been confused with so many appeals from Belgium, Serbia, Armenia, Syria, and other suffering countries that it was hard to secure an adequate hearing for your delegate. Just now we are also embarrassed because we have so many causes and funds for which we are securing money. Of course, the appeals for physical suffering meet a quicker response than those for the churches.

I have read with deep interest the report of your work, and I am preparing a digest of it to send to both the religious and secular press of our country.

We have consulted with your representative, Mr. Robert J. Rendall, and he has approved all our procedure.

Of one thing I am sure:—We are bringing our Christian hearts and our Christian churches closer together in these days of suffering.

Wishing you and your associates, my dear brother, in behalf of the Churches of Christ in America, grace, mercy and peace, I am

Yours faithfully,

CHARLES S. MACFARLAND,
General Secretary.

EGLISE REFORMEE DE FRANCE
Union Nationale Des Eglises Réformées Evangéliques De France
COMMISSION PERMANENTE
JULES PFENDER, PASTEUR, *President*

PARIS, le 27 August, 1916.

Reverend Charles S. Macfarland,
General Secretary of the Federal Council of the Churches of Christ in America.

DEAR SIR:

Since I wrote my letter to you on the 21st, I duly received yours.

They add the most delicate expression of Christian sympathy for our churches to the bountiful liberality of your people towards us. I am deeply touched by it and send you my most hearty thanks.

Your efforts and your letters filled with Christian affection will touch all the members of the Standing Board (*Commission Permanente*), as well as our churches. Once more, thank you.

The Council of the Protestant Federation of France has not published any report. It is composed of ten members, nearly all very busy. We are poor and have no offices or employees as the English and American churches have. That explains how my correspondence is often delayed and how we have so few documents.

As soon as I get them from the printer, I will send you the Acts of our National Synod and some papers of the Protestant Committee for French propaganda in the neutral countries.

Please God, I will send you in the future more frequently news of our churches. I would also like to engage some Christians in Paris, Le Havre, Bordeaux, Marseilles, to welcome our American friends who come over to visit us.

I am yours very sincerely,

(Signed) Jules Pfender

Eglise Reformee de France
Union Nationale Des Eglises Réformées Evangéliques De France
Commission Permanente
Jules Pfender, Pasteur, *President*

Paris, le 27 August, 1916.

Reverend Charles S. Macfarland,
General Secretary of the Federal Council of the Churches of Christ in America.

My Dear Brother:

You have issued to all the churches of your great federation an appeal in favor of the many victims of this awful war, which has now lasted for over two years.

You have already remitted to the National Union of the Evangelical Reformed Churches of France many thousand francs from the result of this appeal.

In the name of our churches I thank you, I thank the Federal Council, I thank the Christians of America and pray the Divine Head of the Church Universal to bestow his most precious blessings, both spiritual and temporal, on the Federation, on the distinguished servants of Christ at the head of the same and on all the churches and pastors who belong to it.

I sent you last month a few details concerning the life and activity of our churches during the present trial. Allow me now to speak to you about the future and to tell you what are to-day our preoccupations and our hopes.

1. Our first duty is to humble ourselves before the Lord, both on our own behalf and on that of the country, to repent for our unfaithfulness and our lukewarmness and to concentrate our whole effort on the awakening of faith, the regeneration of hearts, and the sanctification of lives in our churches; to give more life and warmth to our religious services, and especially to rebuild the family altar and revive the family prayers.

2. Our soldiers, when, fresh from the battlefield, where they have done their duty so bravely, they have returned to us still overflowing with the heroic spirit in which they have lived so long, strengthened in their faith or perhaps having for the first time made a personal experience of Christ, must be especially cared for by the churches.

The church must welcome them, encourage them, keep them, and she also will have much to learn from them, from their experience in the fight, in danger, in pain.

3. The activity of laymen has fortunately received a great impetus during the war, when so many of our pastors were away at the front. Spiritual gifts have been developed in our church officers, among the women as well and among our young girls, and that in all directions: leadership in public worship, instruction of the young, visiting of the sick and bereaved, management of church affairs. These gifts and these activities must be acknowledged, followed up, and organized in a permanent way.

4. The Young Men's and Young Women's Christian Association, the Christian Endeavor Society, the fraternities, the moral and social undertakings among us must be coordinated, consolidated, and multiplied, so that our churches may become indeed families full of brotherly love, hives of industry, bodies of living witnesses for Christ.

5. The number of our ministers, which for several years has already been decreasing, will further decrease. Thousands of our young men will have fallen in the fight. The cost of life has increased beyond measure. On all sides careers are open to the ambitions of the young, which are both honorable and profitable. We will be compelled, in order to recruit our pastorate, to increase the scale of salaries which provide at present in our country churches a yearly salary of barely $350 and a house.

6. The want of men will compel us to unite two or three parishes into one, so that our pastors will have—with the help of a motor car,—to visit as many as twelve or fifteen villages.

7. We are studying the organization of some form of female ministry in our churches, and that especially in isolated villages: women and young girls will no doubt be appointed to work simultaneously as missionaries, teachers, and deaconesses.

8. We desire—if the financial means are forthcoming—to do much more than in the past for the evangelization of France, in order to make known to the masses of our people, who still halt between superstition, infidelity, and ignorance, the gospel of salvation by grace, through faith in the Son of God, who died because of our sins and rose because of our justification.

9. The wish has been expressed in our general assembly that our evangelical church should exert an influence both stronger and more direct on our national life, on public opinion and on the government. We will during the course of next winter consider what use we can make of the press for this purpose.

10. Last but not least, we wish to make tighter the bonds which unite us to the other sections of the French Protestants. Our National Union comprises about half of their number, the other half belonging to the so-called "liberal" Reformed Church, to the Lutheran Church, to the Independent, the Methodist, the Baptist, and the Congregational Churches. The first four of these churches, together with our own, are grouped into a Protestant Federation, the Board of which had the pleasure to receive and welcome the Reverend Doctor Macfarland.

We desire to increase the authority and activity of this Federation without any compromise in doctrine or impairment of the activity of the several groups.

This is the program of our wishes, of our ambitions. I could mention other wishes and other ambitions, but even within these limits, what care, what efforts, what perseverance will be needed and how many resources of all kinds! We are barely a million of Protestants among a population of forty millions, leaving out of count our colonies and distant missionary fields. Half of this million is sunk in religious indifferences; a quarter of a million constitutes in some way or other the spiritual forces of French Protestantism. The National Union of the Evangelical Reformed Churches of France has a membership of 200,000 and a field of action of 400,000 people of Protestant descent, scattered through the length and breadth of the country, many of whom live as members of families where some are Protestant, others Catholic, and others freethinkers,—while in some cases, a lonely Protestant is the only representative of his faith in his village or family.

The field is enormous, the work to be accomplished is grand. The spirit of our Huguenot forefathers is not extinct in our generation, and the Spirit of God bloweth wherever it listeth. Yet the task is superhuman, and while facing it, we rejoice that we can find both courage and faith in brotherly communion with the Christians of other lands and especially with those belonging to the churches of Christ in America.

Accept, dear brother, together with our renewed thanks for your Christian and generous sympathy, the expression of our brotherly devotion in the love of our divine Lord and Savior.

JULES PFENDER.

The General Conference of the Methodist Episcopal Church in May, 1916, adopted the following as a part of the report of its Committee on World Conditions:

We recommend: That the Federal Council of the Churches of Christ in America be requested to arrange for a council of churches to meet at the time and place of the European peace conference, to devise plans for reestablishment of cooperation and the more complete articulation of righteousness and peace and the advancement of the kingdom of heaven on earth.

We also recommend that our membership in the Federal Council of the Churches of Christ in America be authorized to provide for a representation of the Methodist Episcopal Church in such council.

The general secretary has recently been conducting wireless correspondence with Berlin, relative to the attitude toward a league of nations to preserve peace. He has done this entirely in his personal capacity, but it will be described, for its informational value, in the report of the Commission on Peace and Arbitration.

WAR RELIEF MOVEMENT

The executive and administrative committees considered and approved the recommendations of the general secretary regarding a movement for war relief, and the procedure of this movement is fully recorded in the reports of the executive committee and of the Commission on Peace and Arbitration.

The general secretary undertook personally to raise a fund for the French Protestant churches of the Union Nationale des Eglises Réformées Evangéliques de France, and up to date about $85,000 has been forwarded to the Union Nationale.

The administrative committee has also appointed a committee entitled "The American Huguenot Committee" to secure support for the Franco-Belgian Evangelization Society, whose delegate, Dr. Henri Anet of Belgium, now shares our offices.

In this connection, I must express the gratification and appreciation at the visit of Pastor Stuart L. Roussel, the delegate of the Union Nationale des Eglises Réformées Evangéliques de France, for several months.

The general nature of this movement is indicated by the following memorial presented to the President by a committee consisting of President Mathews, Dr. Grose, Dr. Carroll, the Washington advisory members, and the general secretary:

April 26, 1916.

The President,
White House,
Washington, D. C.

SIR:

At a special meeting of the executive committee consisting of the official representatives of the thirty constituent bodies of the Federal Council of the Churches of Christ in America, held on April 19, the following action was taken:

Preamble.

Inasmuch as the conditions of suffering and need in the nations directly affected by the war in Europe and Asia are appalling beyond description, and are not known to the masses of our people, who have not been sufficiently informed concerning the facts to inspire them to interest or action; and since the inability of the nations, strained as they are, to meet these needs, constitutes an urgent appeal to the neutral nations and especially to the people of the United States, to use their utmost endeavors to bring relief whenever possible to all who suffer; therefore

Resolved, That the Federal Council of the Churches of Christ in America, while recognizing the various relief organizations already at work and having no purpose save that of cooperation, believes that the time has come for a relief movement of such magnitude as shall fittingly recognize the obligation of Christianity to respond to all human need and emphasize to all the world the moral and spiritual consciousness and the Christian and philanthropic spirit of the American people.

1. That the Federal Council of the Churches of Christ in America initiate a nation-wide movement for the relief of suffering in Europe and Asia growing out of conditions created by the war.

2. That the movement shall be under the leadership and inspiration of the churches, a preeminently religious appeal to the people through the churches and religious orders and organizations, endeavoring to arouse among all classes the sentiment of personal self-sacrifice.

3. That the Federal Council of the Churches of Christ in America suggest for the inauguration of the movement the week preceding Memorial Sunday for the solicitation of funds for the suffering people of Europe and Asia; that the President of the United States be requested to invite all the churches and religious organizations of the United States to set apart Memorial Sunday, May 28, 1916, for the consideration of the wide-spread sorrows of the peoples and for most generous contributions to relieve the suffering; and that a delegation

be appointed to present in person this proposal to the President of the United States.

4. That the movement be unrestricted in its appeal both in respect to the securing of funds and in the distribution of relief and that when individuals, churches, and other organizations desire, they may designate their preference for the use of funds.

5. That the administration hereafter to be appointed shall follow up these initial appeals so long as necessity may exist or until the executive committee shall otherwise order.

The president of the Federal Council, the general secretary, and the chairman of the executive committee, with others to be associated with them, were appointed as the delegation to wait upon the President of the United States.

We therefore hereby convey to you in behalf of the Federal Council and its constituent bodies this important memorial, believing that this movement, while appropriately initiated by the churches, should through your cooperation become a nation-wide movement reaching all the people.

Respectfully yours,
(Signed) Shailer Mathews,
President.
(Signed) Frank Mason North,
Chairman of the Executive Committee.
Charles S. Macfarland,
General Secretary.

Many messages have been issued, of which the following is an example:

To the Churches of Christ in America:

In response to the proclamation of the President of the United States appointing Saturday and Sunday, October 21 and 22, as days for the relief of the suffering Armenian and Syrian peoples, the Federal Council of the Churches of Christ in America earnestly urges upon all of the churches of the thirty constituent bodies of the Federal Council, and upon all Christian people, that Sunday, October 22, be set apart for earnest intercession in behalf of our brethren of these races.

The Federal Council will send to all the pastors of its constituency full informational material for use in presenting this great cause to the people and recommends that contributions at all the services on this day be secured for distribution through the American Committee for Armenian and Syrian Relief.

In the name of the Federal Council of the Churches of Christ in America.

SHAILER MATHEWS,
President
CHARLES S. MACFARLAND,
General Secretary

A considerable number of such messages have been sent out to the churches and to the people in connection with the war relief movement, which will be set forth in full in the report of the Commission on Peace and Arbitration.

Other similar communications and pronouncements will be contained in the reports of that commission, the Commission on Relations with Japan and other commissions.

The following petitions and proclamations have been more recently issued:

"The President of the United States in his Thanksgiving Proclamation has asked the American people to remember with love, sympathy, and compassionate liberality the peoples of Europe and Asia.

"The Federal Council of the Churches of Christ in America deems it appropriate to issue an accordant message to the churches and Christian people, urging that, at the services on that day and on the previous or following Sunday, offerings be received out of our unusually abundant prosperity, to meet the appalling and increasing distress of our brothers and sisters in measureless adversity.

"We believe that we could make no more acceptable expression of our thanks to Almighty God, the Father of all, for another year of national well-being.

"The suffering caused by the war is without precedent, and hence the Federal Council feels that every spiritual persuasion should be brought to bear, and every practical opportunity presented whereby our people may offer up their sacrifices upon this altar and help our brothers to bear their crosses."

The executive committees of the cooperating war relief organizations have requested the Council to send out to all the churches a Christmas message in their behalf, and this message will be sent out while the Council is meeting in St. Louis.

The general secretary has recently been maintaining frequent correspondence with Christian leaders in the belligerent countries, not only by letter, but also by cable to the allied countries and by wireless to Christian leaders in Berlin.

Recent messages and letters from Europe express the deepest sense of gratitude for our war relief movement.

Mr. Rankin is now engaged in negotiations with the various relief organizations in the interest of an increasingly effective movement for the next six months.

QUADRI-CENTENNIAL COMMITTEE OF THE PROTESTANT REFORMATION

The committees of the various denominational bodies have been brought together and have appointed an executive committee which will report directly to the Council.

CONGRESS ON CHRISTIAN WORK AT PANAMA

Almost immediately upon my return from Europe in 1916 I went to Panama to attend the Congress on Christian Work in Latin America as a member of its Commission on Cooperation and Unity. The witness of this great body of leaders and the findings which they adopted, and the arrangements made for the continuation of their work presented many gratifying evidences of the increase of the spirit and effectiveness of Christian cooperation.

NATIONAL OFFICES OF THE COUNCIL

The national offices of the Council now consist of a series of office rooms in the United Charities Building, New York, occupying the larger part of an entire floor of that building; two offices in the Woodward Building, Washington, D. C., a branch office of the Commission on the Church and Country Life in the Commercial Building, Columbus, Ohio, and official headquarters of the Commission on Evangelism in Chicago, and the Commission on Temperance in Pittsburgh and Philadelphia.

The secretarial force is as follows: the general secretary, the field secretary, the secretary of the Commission on Peace and Arbitration, the executive secretary and field secretary of the Commission on Federated Movements, and the assistant secretary, all at the New York office; an associate secretary at the Washington office, and the secretary of the Commission on Country Life located at Columbus. All of the other commissions have only voluntary or part-time secretarial service.

In this connection it is a pleasure to make mention of the helpful personal relations with my associate, Dr. Carroll. It was with great joy that I welcomed the association of Rev. Roy B. Guild and James A. Whitmore, both to the work with which they have been entrusted, and to their association with our general work, and I cannot forbear expressing my deep personal sense of satisfaction at this association. They came to us with a training and experience which is clearly providential. The more recent coming of Mr. Stelzle into our secretarial circle has brought the deepest sense of gratification. The presence of Dr. Gulick is both a joy in companionship and an incentive to work, and Mr. Rankin brings to our force great ability in matters which had long suffered for want of administrative attention.

With the denominational secretaries who serve as the associate secretaries of the Commission on the Church and Social Service I have had conference and personal relationships which have been full of instruction and incentive. While my relationship with the secretaries of the various commissions has not been so intimate, I must make record of their kind consideration and of the service which they have gratuitously rendered. For about two years Rev. Edward M. McConoughey rendered faithful and earnest service as assistant to the general secretary, and by his personal qualities and his efficient service he was a very helpful factor during the time he was with us. He is now the successful secretary of the Church Federation of Sacramento.

At the New York office there is a general office director, a director of the publication and printing department, an assistant to the treasurer, and a force of secretaries, stenographers, clerks, and assistants numbering at the present time about thirty.

The national offices have not adequate room, and it is earnestly to be hoped that the committee appointed to make inquiry and report regarding an appropriate building may find a speedy opportunity for progress. The offices in New York are thoroughly equipped with mechanical apparatus, and we are now enabled to reach our entire constituency with communications upon very short notice. The correspondence of the office is large, averaging perhaps one hundred letters a day.

The Library of Social Service and Missions contains about 3,000 volumes, and we receive regularly about 500 religious, social and labor papers and magazines.

It is said that executive ability consists in securing credit for things that other people do, and I am constrained to admit that there is truth in it. To our general office director, Miss Caroline W. Chase; to Miss Grace M. Turton, who has cared especially for the work of the Commissions on Peace and Arbitration, Christian Education, and Relations with Japan; to Miss Anna M. Anderson, assistant to the treasurer; to Mr. Stanley T. Anderson, director of the publication and printing department; to Miss Lillian Eberenz of the Commission on Federated Movements, and to the staff of unusual strength which supports them, the Council is deeply indebted for efficient and unmeasured service.

PUBLICATION DEPARTMENT

The following is a list of the publications printed and issued during the quadrennium:

PAMPHLETS

REPORTS

- Annual Reports for 1913.
- Annual Reports for 1914.
- Annual Reports for 1915.
- Proceedings of the Second Quadrennial Council of 1912, to accompany the volume, *Christian Unity at Work.*
- Annual Report of the Home Missions Council, 1913.
- Annual Report of the Home Missions Council, 1914.
- Annual Report of the Home Missions Council, 1915.

THE FEDERAL COUNCIL AND THE FEDERATIVE MOVEMENT

- The Federal Council; Its Plan, Purpose, and Work.
- Statement of Principles of the Federal Council.
- Statistics of the Religious Bodies; Henry K. Carroll, Associate Secretary of the Federal Council.
- A descriptive Directory of State and Local Federations of Churches.
- Suggestions for State and Local Federations.
- Kinds and Kindliness of Cooperation; by Alfred W. Anthony.
- Christian Nurture and Religious Education.
- Report of Committee on Correspondence Regarding Second Quadrennial.
- Report of Executive Committee, Federal Council, to the Constituent Bodies.

Report of the Secretary of the Federal Council to the Administrative Committee and to the Preliminary Joint Committee on Eastern Race Relationship.
Cooperative Advance in Home Missions.
Cooperation in the development of the Home Field.
How we work together in town and country.
Christian Unity in Fact and Practise.
Christian Unity through Cooperation.
Literature on Christian Unity.
Interchurch Federation.
The Opportunity and Test of American Christianity.
A Second Message to the Churches of Christ in America, to the Sunday Schools, and through the Churches, to the American People.
The Huguenot Churches of France to the Churches of Christ in America and to the Christian People of America.
The Proclamation of the President of the United States of America to the American People and The Message of the Federal Council to the Churches and Christians of America.
A Christmas Message.
The Federal Council; its organization and work.

COMMISSIONS ON THE CHURCH AND SOCIAL SERVICE AND THE CHURCH AND COUNTRY LIFE

What Every Church Should Know About Its Community.
Social Service for Young People.
Continuous Toil and Continuous Toilers, or One Day in Seven for Industrial Workers.
The Church and Modern Industry.
The Church's Appeal in Behalf of Labor.
A Plan of Social Work for the United Churches.
Social Service Catechism.
Platform of Social Principles.
The South Bethlehem Industrial Investigation.
The Muscatine Industrial Investigation.
Report on Industrial Situation Revealed by the Lawrence Strike.
The Church and Industrial Warfare, being a report on the Colorado and Michigan Strikes.
Reading Lists on Social Questions.
Bibliography, the study of social and industrial questions.
Social Studies for Adult Classes.
Suggestions for Labor Sunday.
Labor Sunday Program.

The Open Forum; by William Horton Foster.
Save our Soldiers and Sailors.
Motion Pictures in Religious and Educational Work.

COMMISSION ON FEDERATED MOVEMENTS

Christian Conquests Through Interchurch Activities.
World Needs a Church Heartily One; by William P. Merrill.
Possible Advance Movement in Christian Cooperation.
Cooperation of Churches for Christian Conquest.

COMMISSION ON PEACE AND ARBITRATION

The American-Japanese Problem; by Sidney L. Gulick.
The Churches of Christ in America and International Peace; by Charles S. Macfarland.
Europe's War—America's Warning; by Charles S. Macfarland.
Report of the Christian Embassy to Japan.
The Friendship of America for Japan.
A Hundred Years of Peace.
The Churches and International Friendship.
The Delusion of Militarism; by Charles E. Jefferson.
The Responsibility of Pastors and all Educators in the Solution of America's Oriental Problem; by Sidney L. Gulick.
New Immigration Policy—Abstract of Address; by Sidney L. Gulick.
Hints for the Study of "The Fight for Peace."
New Oriental Policy; by Sidney L. Gulick.
A New Immigration Policy and The American Japanese Problem; by Sidney L. Gulick.
The Japanese Problem; by Sidney L. Gulick.
The Pacific Coast and The New Oriental Policy; by Sidney L. Gulick.
Asia's Appeal to America; by Sidney L. Gulick.
A Comprehensive Immigration Policy and Program; by Sidney L. Gulick.
America's Asiatic Problem in a Nut Shell.
Zaibei Nihonjin ni tai suru Beikokujin no Taigu (American Treatment of Japanese in America.)
Report of Secretary of the Federal Council to the Administrative Committee and to the Preliminary Joint Committee on Eastern Race Relationships, March 12, 1914—Charles S. Macfarland.
America's Japanese Problem.
Hawaii's American Japanese Problem.
A Manual for Peacemakers' Committees.

Also a large number of pamphlets jointly by the World Alliance and the Federal Council Commission.

COMMISSION ON CHRISTIAN EDUCATION

Lesson Courses on International Peace and Good-will for the Churches, 1915.

Outline Courses on International Peace.

Conference of Representatives of Theological Seminaries.

COMMISSION ON EVANGELISM

Evangelistic Work in the Churches of America.

Advance Steps in Evangelism.

The Commission on Evangelism.

Call to Prayer for a World-wide Revival.

Religious Work at the Panama-Pacific Exposition.

Congresses, Conventions, and Conferences of Religious Bodies and of Social Movements at the Panama Pacific Exposition.

COMMISSION ON TEMPERANCE

Campaign of the National Temperance Union.

Safety First; Temperance Facts and Thoughts.

VOLUMES

Issued by the Federal Council

Origin and History of the Federal Council. By E. B. Sanford.

Christian Unity at Work—4th Edition. The Second Council, of 1912. A Record of the Federative Movement for four years. Edited by Charles S. Macfarland, General Secretary of the Federal Council.

The Federal Council of the Churches. The Record of the First Council at Philadelphia, 1908. Edited by Elias B. Sanford, Honorary Secretary.

Church Federation. The Story of Interchurch Federation at Carnegie Hall, New York, in 1905; an Initial and Preparatory Session of the Federal Council. Edited by Elias B. Sanford.

The Churches of the Federal Council: Their History, Organization and Distinctive Characteristics. Edited by Charles S. Macfarland.

The Country Church—The Decline of its Influence and the Remedy. The result of an investigation by Charles O. Gill and Gifford Pinchot, of the Commission on The Church and Country Life.

The Church and Country Life. Edited by Prof. Paul L. Vogt.

A Yearbook of the Church and Social Service. Compiled by Harry F. Ward, Associate Secretary of the Commission on the Church and Social Service.

The Federal Council Year Book. Prepared by Henry K. Carroll.

Spiritual Culture and Social Service—4th Edition. By Charles S. Macfarland.

A Social Survey for Rural Communities. By G. Frederick Wells.

Motion Pictures in Religious and Educational Work, with Practical Suggestions for their Use. By Edward M. McConoughey.

The Fight for Peace, an Aggressive Campaign for American Churches. By Sidney L. Gulick, Secretary of the Federal Council Commission on Peace and Arbitration.

Selected Quotations on Peace and War, a source-book for the use of Sunday-school teachers in connection with the Lessons on International Peace, prepared by the Federal Council Commission on Christian Education.

The Japanese Problem in the United States, prepared by Prof. H. A. Millis for the Commission on Relations with Japan.

Report of the Committee of One Hundred. Religious Activities at the Panama-Pacific Exposition.

VOLUMES ESPECIALLY RECOMMENDED AND DISTRIBUTED

The Social Creed of the Churches. By Harry F. Ward.

Christian Service and the Modern World. By Charles S. Macfarland.

The Christian Ministry and the Social Order. Edited by Charles S. Macfarland.

The Industrial Situation. By Frank Tracy Carlton.

The Gospel of Labor. By Charles Stelzle.

America and the Orient, Outline of a Constructive Policy. By Sidney L. Gulick.

Some idea of the work of the publication department may be gained from the following figures: during the quadrennium the department has distributed over 4,000,000 volumes and pamphlets.

THE PRINTING DEPARTMENT

Some idea of the work of the printing and multigraphing department may be gained from these figures: the average has been about 225,000 letters a year for the Federal Council and about 500,000 letters a year for cooperating bodies; a total of about 775,000 per year. About 2,000,000 pamphlets and leaflets were sent out of the shop during 1916.

Letters multigraphed for

	Federal Council	Cooperating Bodies
1913	100,373	......
1914	237,875	275,810
1915	213,686	506,589
1916	225,820	602,381
Total	777,754	1,384,780

Pamphlets and leaflets sent out for

	Federal Council	Cooperating Bodies
1913	195,671	......
1914	398,115	783,575
1915	481,185	504,500
1916	1,079,059	822,350
Total	2,154,030	2,110,425

DEPARTMENT OF PUBLICITY

Our press service has had a normal development and has been mainly news service relative to the Federal Council and its various departments, although from time to time we have sent out to the religious press news material relative to general matters of interest.

Some of the religious papers are able to give considerable space to such news, but a large proportion of them appear to be overcrowded with strictly denominational matter. On the whole, our publicity is larger through the Associated Press and through the 1,500 leading daily papers on our press list than it is through the religious press. Many of the religious papers print practically no interdenominational or general religious news whatever. There is need of some effective way of reaching the pastors and churches with such matters as, for example, the Week of Prayer topics, the Armenian situation, and the moral conditions of the Exposition.

We have, therefore, been obliged, whenever we needed to make sure of reaching pastors, to send them a letter which has to be done at the cost of several thousand dollars each time.

Mr. Stelzle and Mr. Rankin have brought great help toward the solution of this problem.

SECRETARIAL, FIELD, AND CONFERENCE WORK

In his annual reports to the executive committee, the general secretary has set forth this part of his service somewhat fully, because to do so gave some indication of the value of the Council to such agencies as appropriately cooperate with it.

The general secretary spends a great deal of time attending committee meetings and conferences and attending hearings on important matters as the distinctive representative of the Protestant church forces. At the present time he serves either as a member or as a director upon about seventy-five committees outside the Council. He also serves on the lecture staff of several educational and other institutions.

It may be worth noting that during the quadrennium the general secretary has been called upon to attend about 250 conferences, congresses, and other meetings outside those of the Council itself, at which he has delivered about 225 addresses. During the Quadrennium he has been in every state of the Union except four, in addition to attending conferences in Canada, Europe, Cuba, and Panama.

THE TREASURER'S DEPARTMENT

The general secretary has assumed the main responsibility for securing financial resources needed over and above the denominational apportionments.

It is a pleasure to report that the deficit with which we began the quadrennium has been entirely disposed of, and although we have multiplied our budget to about five times what it was four years ago, we shall close the quadrennium free from debt and with a small contingent fund on hand.

I believe that our expenses are near the minimum. This is brought about by cooperative arrangements between the Federal Council proper and those commissions which are under the administration of the general secretary or associated directly with the national office. So far as these departments are concerned, there is, I believe, no duplication and no superfluous expense. Because of the unselfish service continued by our treasurer, Alfred R. Kimball, we are able to carry on our work satisfactorily without any salaried financial officer, and the total administrative expense of our financial department, including several of the commissions, is about $500 a year.

Undoubtedly, larger funds could be secured for the more rapid development of our work, should the general secretary give more time to this and less time to his general administrative duties. He has followed the course of giving simply enough attention to this matter to save us from any financial embarrassment.

CONCLUSIONS

Among the most significant matters set forth by this report are the remarkably rapid and providential developments of our international relationships, the systematic program of our Commission on Federated Movements for the development of our much neglected work in local communities, the closer association of our great interdenominational organizations, and the promise of more progress in the direction of adequate religious publicity, and last of all a work which cannot be set forth in figures or words, the use of the Federal Council and its national office in the interests of great movements which need to reach and have a right to reach the churches.

Another thing which impresses me is the manner in which the functions of the Council and all its commissions are being determined, not so much by the formulation of rules and the determination of policy as by concrete experience through effective but cautious procedure. Instead of an administrative committee which attempts to do everything itself, we have a committee which is for the simpler purpose of directing the task into the hands of those who may do it best. This was illustrated by the methods with regard to religious activities at the Panama-Pacific Exposition. There can be no other method. No group of a dozen men sitting in New York can undertake to perform or immediately direct the rapidly growing united work of our evangelical churches, and while some misunderstanding occasionally arises, I think it is becoming clear that the Federal Council must be primarily considered as the sum of all its parts, and its various tasks delegated and distributed.

It may seem strange and inconsistent that with this rapid growth of the spirit and work of cooperation we should have, in some quarters, a certain amount of reaction in the direction of the sectarian spirit. This, however, as I estimate it, is simply a natural reaction. I do not believe that it is going to embarrass seriously a work which is so manifestly guided by the spirit of God.

Constant evidence has been borne in upon me as I witness the liberal and unmeasured service of the leaders of our denominations who compose the various committees of the Federal Council. They approach this common work with the splendid spirit of catholicity. They make a fine adjustment between denominational and interdenominational interests. The correspondence of our office makes it clear that the churches and the pastors are more and more looking to the Federal Council to express their common consciousness, and to solve some of the problems which are common to them all. This is becoming especially true of the correspondence from rural sections and other places where economic pressure is serious. As we face the world situation at this moment, it may be something in the nature of a discovery, to realize that the Federal Council of the Churches of Christ in America is the one official body of Christians in the world that is acting together and in harmony at this moment. The conflict in Europe has separated all other bodies of Christians, and just as the nations are looking to our nation as the last resource for them all, so may the Christian churches of the world look for light and leading to a body which unites the forces of American Protestantism.

We look out upon a world in moral and spiritual confusion, the one inclusive religious body in that world that has not been rent asunder by the conflict across the sea. The desolated peoples of Europe will justly look to a body which unites the forces of the American Protestant churches to assume a large responsibility for those processes of reconstruction which are before us. With more conviction than I have been able to set forth in my statement of facts regarding our relationship with the churches of Europe, I want again to express my sense of hope and increasing confidence that through this relationship, initiated by one of our commissions, some great movements will come during the next six months. I am not sure that stricken Europe is looking altogether with confidence at America at this moment, but I do have some reason to believe, as the result of the constant interchange of messages and the authentic information which I have received from time to time, that not only the religious leaders in Europe but also some of her statesmen are ready to look with confidence to the Christian churches of America and to believe that what international statesmanship and diplomacy could not and cannot do, may be done by moral and spiritual forces.

Never since the Carnegie Hall meeting in 1905, has the call come so clearly to the churches of America to unite their many forces into one mighty force. Reverently and humbly, with the sense of solemnity and the spirit of hope, I believe that we are moving by the hand of God to do "greater things than these."

Respectfully submitted,
Charles S. Macfarland,
General Secretary

REPORT FOR THE WASHINGTON OFFICE BY THE ASSOCIATE SECRETARY

To the Rev. Charles S. Macfarland, General Secretary.

The associate secretary, elected by the executive committee at its annual meeting in Baltimore, Maryland, in December, 1913, secured and furnished suitable rooms for headquarters in the Woodward Building, Washington, D. C., in February, 1914. The administrative committee deemed it best that the work of the Washington office should be gradually developed under the oversight of an advisory committee of residents at the national capital and the advice and approval of the general secretary, who has been a constant source of help and inspiration. It did not, therefore, undertake to outline the duties of the associate secretary, but rather left it to him to discover what channels of usefulness could be entered.

INCREASE OF CHAPLAINS IN THE NAVY

One of his first efforts was in connection with a movement for an increase of chaplains in the navy in accordance with the program adopted by the Federal Council at its meeting in Chicago in 1912, requesting the executive committee to urge "upon Congress the necessity of immediate action" to provide additional chaplains for the navy. Congress had been repeatedly asked to make more adequate provision for the religious and moral interests of the men of the navy; but it had as often refused to do so, the number of chaplains continuing at twenty-four, according to the law of 1842. Then there were only about 12,000 in the navy; now there are 66,000, and yet a long and arduous campaign was necessary to convince our national legislators that twenty-four chaplains was a wholly inadequate force to serve the religious needs of men on the battleships and cruisers and in the marine corps.

At a hearing given by the House committee on naval affairs, in February, 1914, the Federal Council was represented by Dr. Macfarland, by the associate secretary, and Dr. Radcliffe, of the advisory committee; the Protestant Episcopal Church, by Bishops Lawrence and Harding and Chaplain Bayard, of the navy; and the Roman Catholic Church, by Father O'Hern, at the appointment of Cardinal Gibbons. These representatives united in asking: 1. An increase of chaplains in the Navy so that there shall be one chaplain to every 1,000 of the force. 2. Establishment of the grade of acting chaplain. 3. Removal of discrimination against chaplains in the matter of salary. These provisions, which had been approved by the executive committee of the Federal Council, were incorporated in the Naval Appropriation Bill, as reported by the committee on naval affairs, except the third item which strangely enough seemed not to commend itself either to the committee or to Congress, though why the salaries of chaplains on reaching the rank of commander and captain should be $500 and $1,000 less respectively than those of doctors, paymasters, etc., of the same grades, has never been satisfactorily explained.

The Secretary of the Navy, upon whose initiative the chaplaincy amendment was drawn, asked for twelve additional chaplains and a large number of welfare secretaries.

The associate secretary, with the help of members of the advisory committee and especially Chaplain Bayard, followed the varying fortunes of the bill with the most assiduous attention. The paragraphs, however, were excluded in the House on a point of order that they were new legislation in an appropriation bill. The bill as it passed the House and went to the Senate contained nothing relating to chaplains.

The Senate committee on naval affairs held no public hearings, but agreed to restore the chaplaincy paragraphs entire, and they were duly adopted by the Senate. The committee of conference agreed to retain them and so reported. But these paragraphs, with many others, were rejected by the House, and the bill was sent to conference again. Finally, however, the chaplaincy provisions were adopted and authority given for a gradual increase of the number of naval chaplains from twenty-four to about fifty-two, on the basis of one chaplain to every 1,250 men.

Thus was ended with success an effort which had been carried on for ten years or more. Various sources of influence were sought in securing favorable action—as the opposition, though quiet, was wide-spread—letters from prominent ministers and laymen to senators and representatives, resolutions by general ecclesiastical bodies, such as the Presbyterian and Reformed General Assemblies and the General Conference of the Methodist Episcopal Church, South; personal conferences with senators and representatives. The office of the Federal Council sent out several thousand letters to influential men, and thus secured important endorsement. Also articles in the religious press, furnished from the Washington office, editorially supported, and favorable paragraphs in the daily press helped greatly to carry the legislation through.

President Wilson, after signing the bill, expressed his satisfaction with the increased provision for the moral and religious needs of the naval forces.

Helping to Find Candidates for Appointment

So large an increase of chaplains evidently called for the cooperation of the churches. The Roman Catholic Church has had its representative in Washington for years ready to supply candidates for appointment both in the army and navy; but the Protestant bodies had, for the most part, no one authorized to speak or act for them. The associate secretary, as representing the Federal Council including thirty different denominations, was able to be of acknowledged service to the Navy Department in securing candidates for the naval chaplaincy. This was done through denominational commissions on Chaplains, as far as possible. Some of the leading denominations had no such commissions, and in response to the request of the associate secretary they appointed them, as, for example, the Methodist Episcopal Church, South, the Disciples of Christ, and the Lutheran General Council. He corresponded with between 400 and 500 ministers, giving them information as to the qualifications required for appointment to the chaplaincy service, and method of making application.

The Washington office was also able to be of service to the War Department in securing candidates for chaplains in the army.

Appointments of Chaplains

Under the new legislation, increase of chaplains in the navy will be automatic. One chaplain is required for every 1,250 men. So far, eighteen acting chaplains have been appointed since July 1, 1914, the law limiting the number to whom commissions can be given to seven in any one year. The acting chaplain serves three years before becoming eligible to permanent appointment. The apportionment among the denominations of the forty chaplains in the service October 1, 1916, was as follows: Roman Catholic, nine; Episcopal, eight; Methodist, eight; Baptist, five; Presbyterian, four; Disciples, two; and Reformed, Congregational, Christian Connection, and Lutheran, one each.

The increase of chaplains in the army also proceeds automatically, the law requiring that there be one chaplain for every regiment of infantry, cavalry, and artillery and one for every 1,200 men in the coast artillery corps. The total increase of chaplains for the army will be large but gradual, as recruiting proceeds, making a total addition of from thirty-five to forty or more. The present number of chaplains in the army is sixty-six. Of these fourteen are Roman Catholic; twelve, Episcopal; twelve, Methodist; eight, Presbyterian; seven, Baptist; four, Congregational; three, Lutheran; the remainder being distributed among various denominations.

Further Legislation for Chaplains

At the session of Congress ending in September, 1916, further legislation was considered proposing that discrimination long practised against the chaplains be removed in these particulars: (1) in the matter of pay and allowances (2) in the matter of rank. Hitherto the chaplain, and the chaplain alone among all the officers of the navy, did not receive advance of salary on reaching the grades of commander and captain. Doctors, paymasters, engineers, and others received pay and allowances according to rank, but from the chaplain, without apparent reason, was withheld $500 a year when he became commander and $1,000 when he became captain. In the matter of rank the chaplain could not advance beyond the grade of captain, while the doctor and paymaster could attain to the rank of rear-admiral. Secretary Daniels asked Congress to amend the law in both these particulars, allowing chaplains to have the pay of their rank and also to attain to the grade of rear-admiral. The churches earnestly supported the amendment relating to pay as a matter of even-handed justice, but they did nothing concerning the amendment to admit chaplains to the rank of rear-admiral. Both amendments were adopted by the Senate without division, but only the pay amendment, which was earnestly supported by President Wilson, successfully emerged from the Senate and House conference committees.

The associate secretary cooperated with the Commission of the Protestant Episcopal Church and representatives of the Roman Catholic and other denominations in urging the removal of the discrimination against the chaplains in the matter of pay, a discrimination which the chaplains have opposed as an unnecessary humiliation. The plan of reform approved by the Federal Council and supported by definite action taken by the Presbyterian General Assembly in the U. S. A. (Northern), the Presbyterian General Assembly in the U. S. (Southern), the General Conference of the Methodist Episcopal Church, South, and other constituent bodies, has thus been carried forward by the Washington office, which has found several opportunities of serving the religious, moral, and social welfare of our soldiers and sailors.

RELIGIOUS WELFARE LEAGUE FOR THE ARMY AND NAVY

This important work has led to the discovery of various urgent needs: (1) that churches should have closer and more sympathetic relation with chaplains representing them; (2) that chaplains in the navy are not provided with necessary facilities for their work; (3) that changes are needed in army and navy rules and regulations, to enable chaplains to work more efficiently; (4) that the 150,000 men in our army and navy ought to be in the thought and on the heart of the church and have some tangible evidence of this interest.

With a view to advancing the interests which chaplains are appointed to serve, there was organized at Detroit, in September, 1914, the Association for the Promotion of the Moral and Religious Welfare of Our Soldiers and Sailors.

The second meeting of this association was held in Washington at the time of the encampment of the Grand Army of the Republic in September, 1915. The association took under careful consideration present conditions under which chaplains work in the army and navy and appointed a strong executive committee, almost entirely of residents of the District of Columbia, and empowered it to take up and vigorously prosecute the work that needs to be done. The chairman of the executive committee, on which seven denominations are represented, is Bishop Earl Cranston, and the Secretary is Henry K. Carroll.

The name of the body was changed to Religious Welfare League for the Army and Navy. Under its auspices the associate secretary has gathered much information as to the evil influences which beset the soldiers in camp and barrack and as to ways and means by which the work of the chaplain can be extended and made more efficient.

INCORPORATION OF THE FEDERAL COUNCIL

By direction of the executive and administrative committees, in accordance with the action of the Federal Council at its quadrennial session in 1912, the associate secretary was instructed to secure, if possible, an act of incorporation for the Federal Council from Congress. A bill was formulated with the help and advice of Mr. Henry B. F. Macfarland and Mr. John B. Larner, corporation lawyers of Washington, and Mr. Chief Justice Edward K. Campbell, of the U. S. Court of Claims. (For copy of bill see pages 74-5, of the Annual Report of 1914). It was introduced in the Senate by Senator White, of Alabama, and was reported without amendment. In the House it was not reported, owing to lack of time and pressure for adjournment. It was introduced in the Senate again in 1916 by Senator Underwood and referred to the committee on the judiciary where it still remains. In the House, it did not get out of the committee on the library. There is reluctance in both houses to give federal incorporation, particularly to religious bodies.

Meantime, by direction of the administrative committee incorporation was secured in Washington in May, 1915, under the general law of incorporation for the District of Columbia. The incorporators held a meeting, adopted a set of by-laws and named provisional trustees and officers. The board met and organized at Columbus, Ohio, in December, 1915; but the executive committee considered the incorporation as tentative and instructed the administrative committee to continue its efforts to secure an effective charter. The detailed record of all this procedure is contained in the Annual Reports of the Executive Committee.

ANNUAL BULLETIN OF CHURCH STATISTICS

At the request of the administrative committee, the associate secretary has continued to gather, tabulate, and publish, under the auspices of the Federal Council, his annual statistical exhibit of the numerical strength of all religious bodies in the United States, begun by him a quarter of a century ago. These statistics, in the convenient form of a bulletin, are circulated widely by the Federal Council without charge.

Advance proofs are sent not only to the religious press of all denominations, but also to 1,200 or more daily newspapers. They are universally used, and credit given to the Federal Council. Several religious papers copy the whole bulletin, and its tables find their way into year books, religious and secular.

THE FEDERAL COUNCIL YEAR BOOK

The issue of these statistical bulletins and the wide demand for statistical and other denominational information, particularly of the constituent bodies of the Federal Council, have resulted in flooding the mails, both of the general secretary and the associate secretary, with letters of inquiry. The newer problems of the denominations relating to city and country churches, social service, and the like, have increased the tendency to interdenominational investigation and study, and a Year Book to serve this growing movement seemed to be a necessity. The associate secretary was accordingly requested by the administrative committee to prepare such a publication. His plan was approved by a special committee, and the Missionary Education Movement published it in January, 1916. It is a directory of the Federal Council and its wide activities, of its constituent bodies, and of other churches, of interdenominational organizations, peace societies, etc., and contains exhaustive church statistics, including those of the home and foreign missionary societies. The next issue will be more complete and will give additional information, both statistical and general, according to a wide demand.

PENSIONS AND PAY OF FEDERAL CLERKS

In obedience to action taken by the executive committee at Richmond, Virginia, in December, 1914, the associate secretary made careful investigation into the questions, (1) are the salaries of government employees adequate; (2) should superannuated federal clerks be retired on part pay for the sake of the service and for their own sake. He prepared elaborate reports on these kindred subjects and submitted them to the Social Service Commission for its use.

THE PEACE CENTENARY CELEBRATION

An organization was effected in 1913, under authority of the executive committee, of a committee for the celebration of the centenary of the signing of the Treaty of Peace between the United States and England at Ghent, Belgium, in December, 1814. The Washington office became the headquarters of this committee, where its work was conducted by its chairman, Dr. H. K. Carroll. (See report).

COMMITTEE ON NEGRO CHURCHES

This committee was authorized by the executive committee at its annual meeting at Richmond, Virginia, in December, 1914, at the request of Bishop Walters and others, to look after the special interests of the colored constituent bodies. After a provisional committee had been appointed, the general secretary requested the associate secretary at Washington to act as organizing secretary. The outcome is an effective committee of sixteen or more and a permanent organization with Bishop Thirkield as president, Dr. J. D. Hammond of Dalton, Georgia, as vice-president, and Dr. H. K. Carroll as secretary-treasurer. Its headquarters are at the Washington office. Its first report is given elsewhere.

OTHER SERVICES OF THE ASSOCIATE SECRETARY

The associate secretary has placed his services at the disposal of all the constituent bodies of the Council and their assemblies, the denominational boards of the Home Missions Council and the Foreign Missions Conference of North America, expressing his desire to be called upon freely to serve either their denominational or their common interests, and has attended to such duties respecting the Indians as were entrusted to him.

At the request of the immigration committee of the Home Missions Council, the associate secretary spent a day at Ellis Island, in company with the Rev. Joseph H. Selden, who had minutely investigated and studied conditions there, and later he called the attention of Congress to the conditions under which detained aliens must live there as intolerable and a reproach to our government. He emphasized the need of increased dormitory space, better facilities for segregation, better hospital accommodations, and additional skilled interpreters.

He has corresponded with all the social and moral reform agencies enrolled in the *Year Book of the Church and Social Service* as cooperating bodies with the Commission on the Church and Social Service, offering to assist in every way possible the interests of these movements at Washington.

He has fulfilled several tasks entrusted to him by the Federal Council Commission on Peace and Arbitration and by the Commission on Christian Education, relative to instruction on International Peace in Sunday-schools.

He has attended from time to time by request, hearings before Congressional committees on prohibition, a national divorce law, Indian affairs, suppression of the use of peyote, etc.

At the request of the general secretary, the associate secretary has attended meetings of general conferences, general assemblies, and other conventions of various constituent bodies, and addressed them as a representative of the Federal Council as follows: General Conferences of the African Methodist Episcopal and African Methodist Episcopal Zion Churches; National Baptist Convention, Southern Christian Convention, Afro-Christian Convention, General Conference United Evangelical Church, General Convention of the Disciples of Christ. He also attended the Southern Baptist Convention at Asheville, North Carolina, in May, 1916, in the interest of United States chaplaincies in the army and navy.

THE WASHINGTON OFFICE AS A CONVENIENCE

Many important interests center at the national capital, moral, religious, social, educational, and pacific, and the associate secretary has gladly responded to a variety of requests, such as to arrange conferences with the President, with the Secretaries of State, War, Navy, and other Departments, and to procure information. By the request of the Federal Council committee on European war belief, he arranged with the Executive Office and the State Department the fixing of a day by proclamation for contributions to the Armenian and Syrian Relief Fund, and the conference of President Mathews and Dr. Gulick on their return from their peace mission to Japan, with the Secretary of State and the Japanese Ambassador. He has attended synods, conferences, and conventions meeting in Washington, and meetings in the interest of temperance, and other social questions. He accompanied a deputation to the Postmaster-General to urge that no recommendation be made from the Department for legislation that would infringe the postal employees Sunday compensatory time law. Requests for information of various kinds of government officials and others come in increasing numbers from all parts of the country. One of these involved the organization of a representative committee to present to the President an immense petition asking the government of the United States to use its influence in securing for the Jews their liberties and rights in any settlement that may be made after the war of the peace of Europe.

The Washington churches and pastors appreciate the value of the office and cheerfully contribute toward its expenses. The Washington advisory committee is a devoted and influential body of ministerial and lay representatives of the various denominations. Their names follow: Rt. Rev. Alfred Harding, *Chairman;* Rev. John Lee Allison, Chaplain George L. Bayard, Bishop Earl Cranston, Rev. Samuel H. Greene, Mr. John B. Larner, Rev. Whitford L. McDowell, Rev. George A. Miller, *Recording Secretary;* Rev. Forrest J. Prettyman, Rev. Wallace Radcliffe, *Vice-Chairman;* Rev. Charles F. Steck, Mr. G. W. F. Swartzell, Rev. Clarence A. Vincent.

Respectfully submitted,

H. K. CARROLL, *Associate Secretary.*

REPORT OF THE FIELD SECRETARY FOR SPECIAL SERVICE

To the Rev. Charles S. Macfarland, General Secretary:

As my official relation to the Federal Council began only on July 1, 1916, it is not possible to present a report covering the entire quadrennial period. However, the various tasks which occupied my attention during practically this entire period were related to local and national enterprises which were more or less tied up to the work of the Federal Council. As many of these activities are to be carried over into the office of the field secretary, a brief outline of some of them will be in order.

Two years were spent in the study of the economic aspects of the liquor problem. The statement has frequently been made that the abolition of the liquor traffic will create a labor panic. This issue was squarely met in an investigation which covered practically the entire civilized world, or wherever reports dealing with this matter were published. The facts and statistics which served as the basis of the findings were secured entirely from governmental reports and those issued by scientific societies. Many original investigations were made. As a result of this study we are prepared to demonstrate the fallacy of the arguments of liquor men. The material secured has been issued in the labor press, in a series of articles syndicated to leading daily newspapers, in the Hearst papers, in numerous religious papers, in the magazines, and for over a year daily editorials have been prepared for the *National Daily*, the organ of the Anti-Saloon League. Material on the liquor question has also been furnished to well-known magazine writers. A series of eighteen leaflets for workingmen have been prepared on such subjects as the following:

Shall the Saloon Dominate the Labor Movement?

Will One Million Workingmen Lose Their Jobs if the Saloons are Closed?

Poverty the Principal Product of the Saloon.

The Price the Workingman Pays.

The Farmer and Prohibition.

Personal Liberty and the Saloon.

Why Should the Workingman be Liquor's Goat?

Buying Booze or Bread—How it Affects Industry.

Liquor Investments Transferred to Other Industries Means Greater Prosperity for the Workers.

Booze Bill Equals Earnings of all American Trade Unionists.

Why Drinking Men are a Menace to Labor.

The Curse of Liquor upon Those Who Make and Sell It.

Do Liquor Workers Have Steady Jobs?

These have been widely distributed. Until they were written, there was scarcely any material of a similar character available. *The Worker,* a four-page monthly paper for workingmen, has been issued during the past year. This paper has been sent to a selected list of labor leaders, to the principal labor papers in the United States, and to a list of persons who have become regular subscribers.

Great mass meetings for workingmen have been held, beginning with a meeting held in Massey Hall, Toronto, which was attended by 4,000 workers, while the American Federation of Labor was in session in that city.

The attempt to commit the American Federation of Labor convention to an endorsement of the liquor traffic has been thwarted for seven successive years, through personal appeals to prominent labor leaders and through the holding of public meetings for the discussion of the liquor question in the cities in which these conventions have been held.

Signatures of about two hundred labor leaders of prominence have been secured expressing an interest in the formation of a Labor Officials' Temperance Fellowship. A definite attempt will be made to form a national anti-saloon movement among the rank and file of the workers to counteract the influence of the liquor men within the American labor movement. Already several local organizations have been furnished with advice and literature regarding this matter.

Numerous requests have come from various groups to make state-wide surveys of the liquor problem, the findings to serve as material for propaganda purposes. Work has been begun in New Jersey on such a survey, one important section being completed, the results having been exhibited at the last national convention of the Anti-Saloon League, not only winning strong commendations from the delegates but serving to inspire many other states to make, or to have made, similar investigations. One of the chief values of these surveys is in furnishing material for saloon fighters which is absolutely accurate.

It is proposed to appoint commissions of widely known and competent men to make a thoroughgoing study of the following subjects: Liquor and Industry, Liquor and Agriculture, Liquor and Transportation, Liquor and Taxation, Liquor and Personal Liberty, Liquor and Compensation. The reports of these commissions will undoubtedly have great weight among all classes of men.

A somewhat extensive study has been made of saloon substitutes. We have gotten together practically all of the available literary material on this subject, and some original investigations have been made. It is exceedingly important that a constructive, positive program be prepared. We are now ready to offer suggestions and plans to communities which may desire to establish substitutes for the saloon.

The workingman undoubtedly holds the key to the saloon problem. Our campaign is specifically organized to meet his questions and his legitimate needs. One of the greatest perils of the labor movement is that it may be dominated by the liquor men. Aside from personal habits of intemperance on the part of workingmen, such dominance would be a moral and physical calamity. Our approach to the saloon problem is unique. No one else is doing just the work we are carrying on. It is of supreme importance because the next big fight against the saloon will be upon the economic basis. The liquor men themselves have already focused their attention upon this phase of the question, to the exclusion of almost every other argument. We are ready to meet the liquor men on this issue.

Beginning about July 1, 1916, and continuing for twelve weeks, I made a study of sixty-nine cities situated in Kentucky, Indiana, Illinois, Michigan, and Wisconsin; these cities having an average population of 5,000, although about a dozen cities having a population of approximately 30,000 were included. While the element of uniformity, due to these cities being in the same general zone, was missing, nevertheless it was possible to secure a picture of the average small town in the middle west. It should be understood that this investigation was by no means exhaustive, as only one day was spent in each town.

A popular address was given each night in connection with a Chautauqua engagement; this address being followed by an open forum, the audience asking questions for possibly three quarters of an hour; the questions having to do principally with local conditions. Each afternoon I met the ministers in the town, with whom I talked out the local problems. Personal investigations were also made during the day, and sometimes at night. The findings were based upon this kind of an experience in each of the cities. The following observations are not statements of my own views, but constitute an attempt to express the views of those with whom I held conference.

Two things made a deep impression on my mind as a result of this study, particularly as I talked with the ministers; first, in reply to the question, "What is the outstanding problem confronting the local churches?", scarcely a minister could give a definite and concise answer promptly. It was quite apparent that they had not thought the matter through, and such answers as were given were thought of on the spur of the moment. The second startling fact was brought out when I asked the question, "What outstanding feature of the church's work would attract you to it if you were outside the church?" Many of the ministers frankly said that nothing was being done by any church in town which might persuade them to become enthusiastic for the church were they now outside of it. While it is no doubt true that the church as an institution is in a position to make a desirable appeal to the average man, it is a serious question as to whether the average church in a small town community has a program which is sufficiently definite and inspiring to attract the average man who does not now go to church.

While there are many who will dispute this statement, the testimony of the ministers' interviews during the past summer must be given careful consideration. It is often suggested that there is a lack of spirituality in the church, but what was usually meant by spirituality was the outward expression of emotional religion.

It was very generally conceded that the presentation of religion in the average small-town church—as well as in some other communities—must have in it a greater virility if it is to appeal to the men in the community. It rarely happened that the men who were the leaders in local commercial and civic organizations were also leaders in the church, and it was freely stated that this alienation was not altogether due to a lack of interest in religious matters. It is unfortunate that the attitude on the part of such leaders toward the church and the preacher is one of patronage or paternalism. It was frequently stated that many men were attracted to Bible classes in the Sunday-school, but that they could not be persuaded to attend the regular church services. Here is a significant fact which is worthy of attention.

There is some feeling of opposition to certain revival methods and against the professional evangelist, and while it was very generally conceded that it was almost impossible to get along without the evangelist, because apparently nobody was in a position to organize evangelistic campaigns in the churches, it is true that an increasing number of ministers are doing their own evangelistic work, but even these need direction and leadership because of the necessity of a certain technique, which in most cases they had not acquired, and which is essential if the best results of an evangelistic campaign are to be conserved.

It was gratifying to find that in quite a number of cities the ministers were conducting open-air meetings in public parks and squares and also upon the streets during the summer season. One would imagine that after the many evangelistic campaigns which have been conducted in these cities, there would be a marked effect upon their social and economic life, but apparently these meetings scarcely make any impression in this particular. It was said upon a number of occasions by the ministers, that the kind of evangelism which is preached by the professional evangelist "does not seem to develop concern for others"—apparently the only thought being with regard to one's personal salvation. It was very generally remarked that there is usually a cheap fling at "social service" by most evangelists, although ordinarily these evangelists do not quite know what is meant by the term. They assume, it was said by the ministers, that social service of necessity means the elimination of the direct "religious" appeal, and that it has no concern for soul culture. It seems highly important that a greater sympathy be developed between those who believe in evangelism and those who are concerned about social service.

There is an almost absolute lack of united religious effort in the average small town. When evangelistic meetings are held, each church conducts them separately. It is unquestionably true that one of the greatest needs of the small city in this country is more actual cooperation in the larger social and religious tasks in the community.

It should be said in defense of the ministers in these towns that unquestionably it is more difficult to make good in the average small town than it is in the larger city. There is a limited number of persons with whom the minister is compelled to work. He must make good with these people or he will not make good at all. Furthermore, the preacher is face to face with more conservativism than he will probably find in any other kind of a city. He must, for example, deal with the retired farmer. While there are undoubtedly those who formerly lived on the farm and who have now gone to the town to spend their declining years, who are progressive in their outlook and generous in their impulses, the great body of retired farmers are often a distinct detriment to the average community. Perhaps they are not altogether to blame for this. They are subject to the law of "diminishing returns," and they are living on the interests of their investments and these investments continue to bring in a relatively small amount. Improvement in the community which involves an increase in taxes simply means a decreased income in the farmer's capital. Some of these retired farmers who were keen for good roads when they lived in the open country are now opposed to the building of any roads if it means additional expense to them. This attitude and spirit affects their relationship not only to good roads but to practically every other affair which has a financial bearing. They are reactionary in civic affairs, and the church in the average small city is unquestionably suffering because of this influence.

Then there is the small-town business man. Often his limited outlook stands as a distinct barrier in the way of progress. His idea of community development means merely that the local enterprises are to be patronized in order that they may be "saved" from the mail-order house influence. In order to hold his customers, this kind of a business man refrains from doing or saying anything which would have real value in the community because he is afraid of losing trade. He will not take a position in the fight against the saloon, for example.

It is due to this particular group that even the saloon-keeper in the community is permitted to throttle the town and its interests. While the tongues of the preachers are not tied with regard to the liquor problem on this account, it nevertheless makes their tasks more difficult, especially when the liquor interests are strong among business men, particularly if they dominate the banks.

The efforts put forth in the small town fail to produce the same results that they would in a large city. There is not the same response to the same kind of an appeal.

There are older men who have long been pastors in these cities, sometimes growing up with the town, who while seeing things as they are—having a vision of the needs of the people—have permitted themselves to lapse into a sort of an idealistic state, really detaching themselves from the actual problems of the community and gathering about them a group of agreeable people who are undoubtedly superior to the common run of folks. If these men could be made to see their obligation toward the community, it would help immensely in getting at the problems of the town. One of the chief difficulties is that the average minister has permitted himself to be loaded down with details. He has not learned how to organize his people so that they will carry many of the burdens which should normally be theirs, thus freeing him for the larger service of preacher and prophet as well as student of local conditions.

The number of young men in the ministry who are taking hold with vigor in some of these smaller towns is a hopeful sign. If somebody could get back of these young men, leading them on to the larger local tasks, they would become even a great power, not only in their towns, but throughout the entire district which they may serve. There is an increasing number of young laymen and women who are eager to do something practical in the name of the church. While their opportunities for service in the smaller town may sometimes be limited, it should not be difficult for a wide-awake minister to find some kind of an outlet for service for these awakened Christians.

There are many opportunities for usefulness for people of real ability in these smaller cities. Recreational and educational problems are numerous. Dancing and card playing seem to be engrossing the attention of the young people, but this is so, largely because ordinarily there is not a single person or influence interested in directing the recreational life of the people in a definite, constructive fashion. The result is that these young people are simply giving expression to a normal desire for recreation in the simplest manner possible, which usually results in dancing parties and card parties and such other features as require practically no organization but which are developed spontaneously. In most of the cities, the only other recreational feature is the motion-picture show, and this is patronized to such a degree that it is alarming many of the people in the community. But the motion-picture show has come to stay. It is simply a question now of controlling it. Here is a task for intelligent, but large-minded and sympathetic people.

There is a very marked difference in the percentage of church-membership in Southern cities as compared with those in the North. In southern Kentucky, for example, from eighty to ninety per cent. of the people are members of the church, whereas in the manufacturing towns in the North only about twenty-five to thirty per cent. of the people are members of the church.

For the most part, the churches in manufacturing towns have no programs and no policy with reference to the social and religious conditions for which industrialism is responsible. Large numbers of the people in these manufacturing towns came from the country where, in most instances, they were identified with the church. Now that they have come to the city they seem to be more difficult to reach and influence than are those who had never gone to church.

It was interesting to observe that in some towns when foreigners were present in fairly large numbers, they took upon themselves the task of furnishing recreational life for their own people. These features were not always of the most desirable kind, but the spirit of independence manifested is to be commended. With sympathetic direction and with a democratic spirit, those who have had larger social opportunities could usually make themselves of immense value to the foreigners in their communities.

There is undoubtedly a need for community workers in many of these small cities. It is suggested that when a town cannot pay the full salary of such a worker, a number of the towns not far from each other and whose problems are quite similar, might combine in the support of a director of community life.

It is generally assumed that labor problems are limited to the big town, but they were found in even some of these small cities. In a number of these towns there were strikes, lockouts, with lawlessness and all the other elements found in the average larger industrial city. Usually the ministers and the churches had no intelligent program—if indeed they had a program at all—concerning such industrial situations. It was pathetic that in one city in which industrial strife had weakened the commercial and religious life, several of the ministers were making efforts to get out of town simply because they felt themselves inadequate to meet the local conditions.

Socialism is progressing in the small city. They are conducting street meetings—indeed it would be fair to say that they are conducting more open-air meetings than all of the churches combined—and their influence extends not only to the industrial groups but to many others in the community. Many of the ministers have become socialists. The enthusiasm manifested by these "radicals" often puts to shame the spirit of those who are in the church. In general there is a very strong feeling against socialism in the middle west, but it is quite apparent that the ministers and the churches must honestly face the problems which are being discussed by socialists and that they must be prepared to give an intelligent as well as a sympathetic answer when their opinions are sought regarding social and economic questions.

Large numbers of the young people are compelled to leave their home towns when they graduate from high school or when they reach the age of sixteen, because there are no "jobs" to be had at home. Business does not increase fast enough in the average community to give employment to these young people. It is among this group that the minister may do particularly effective work while he has the opportunity and before they go to the larger city, building the groundwork of character and stability to equip them to fight the battles of life. More attention should be given to this important task. It should be done in a systematic, personal way, not merely with a hope that the general work of the church will produce the desired effect in the lives of these young people.

Social problems even in their grosser forms are often found in the average small town. Red-light districts which are generally recognized and for which no apology is made, exist in several cities even as small as 5,000 inhabitants. The visiting theatrical groups showing at the local theatres are usually of the poorest class. Sanitary conditions are frequently as bad as one can find anywhere, particularly the sewerage and garbage facilities.

Men's organizations seem to be almost a failure, particularly brotherhoods and men's clubs. Occasionally a banquet for purely social purposes draws together a fairly representative group of men, but ordinarily nothing definite and constructive is presented to them. The result is that men are spending their energies in fraternal organizations, clubs of questionable value, and in dancing and card parties. There is undoubtedly a great deal of moral force being wasted because so few of the leaders in the churches apparently have the vision and ability to control or direct it. Most of the problems of the church and of the community resolve themselves into the question of securing competent leadership.

Of the 2,400 cities in the United States, seventy-five per cent. are places of 2,500 to 10,000 inhabitants. Practically all of the cities visited are cities of this class. While they contain only twenty per cent. of the population in *all* the cities of the United States, each one of them is a distinct and separate unit. When it is reported that the people living in these cities practically dominate the political and ecclesiastical life of this country, one can readily understand the importance of developing among them the finest social and religious spirit.

It is to this task that the Federal Council and the organizations affiliated with it should intelligently direct themselves.

The most difficult problem confronting the church with reference to the workingman is not so much to meet the needs of the depressed classes who lack the necessities of life—important as this may be—but to frankly face the fact that the workingmen who are alienated from the church consist, for the most part, of the high-grade artisan group.

One of the important tasks recently completed was the study of how workingmen spend their time. An entire year was devoted to this investigation. About two hundred questions were asked each workingman interviewed, among them the following: "Where do you spend your spare time to greatest profit to yourself?" Sixteen different places or institutions were mentioned such as the labor union, lodge, lecture hall, the art museum, public library, the motion-picture show, the saloon, and the church. The church stood lowest in the estimation of these workingmen as a place of interest.

It was also discovered that the workingmen who spent the most time in the saloon and who spent the largest percentage of their spare cash for intoxicating liquor were those who worked long hours per day and were driven to the saloon because they felt the need of artificial stimulant after a long day's work. Startling as it may appear, it was nevertheless true that the long-houred, short-waged workingmen were more interested in religious matters than were the short-houred, high-paid artisan.

We are thus confronted by the situation that for the most part the workingmen who are out of the church are the more intelligent, clear-thinking artisans, who apparently having thought the matter through have found a substitute for the church, not in the saloon nor in other places which are degrading in their influence, but in movements principally social and economic which have in themselves a distinct religious spirit. A librarian in one of our leading cities recently said that if present tendencies continue, the working class would be the only educated class in America, judging from the kind of books that they are reading. This was brought out in our investigation.

Socialism has become a religion to thousands of workingmen who have embraced it, and their enthusiasm for this new found religion rivals that of the Christian who is interested primarily in the church. There is no doubt that the attitude of organized labor toward the church has undergone a radical change in the past ten years. One rarely finds harsh criticisms of the church in the labor press, although this was quite common ten years ago.

For eight years the labor papers of this country very generally printed articles which were syndicated every week through our office, these articles dealing chiefly with the ethical principles of organized labor and the relation of the church to workingmen's problems. The plan of sending ministerial fraternal delegates to central labor unions has met with a most hearty response. While this plan has not been aggressively pushed during the early part of the past quadrennium, at that time it was in operation in about 150 cities. In many cases these ministers served as chaplains for organized labor, and their influence among these workingmen was in many cases most remarkable. It is proposed to revive this method of approach to workingmen at once, giving the ministers more concrete plans which may be carried out locally.

The observance of Labor Sunday by the churches has had a marked influence not only upon the churches themselves but upon the workingmen who attended church services upon this day in large numbers.

On nearly every Sunday afternoon during the winter season, it has been my privilege to address great mass meetings of workingmen in theatres and public halls, the audiences rarely numbering less than 1,000, although there have been as many as 15,000 upon some occasions.

The noonday shop campaigns for the presentation of the distinctively spiritual aspects of the gospel of Jesus have been conducted in many cities, as a result of which, permanent shop meetings have been held by Young Men's Christian Associations, by individual churches, and under the auspices of theological seminaries.

During the past two years, important industrial disputes have been arbitrated, particularly in the newspaper offices in New York City among the pressmen, stereotypers, and other high-grade workers.

It is gratifying that in the list of arbitrators made up by both the publishers and the workmen, my name was invariably placed at the head of the lists, by virtue of which I served as chairman of these boards and was practically made the sole arbitrator in each case. It may be said incidentally that with one exception the decisions made went against the trade unions involved.

It is suggested that a standing committee on conciliation and arbitration be appointed by the Federal Council, possibly in connection with its Social Service Commission, whose duty it shall be to arrive at the fundamental moral and ethical principles in important labor controversies, for the purpose of bringing together the opposing forces in industry and so that individual ministers and churches may be guided in determining their attitude toward labor disputes. It is impossible for the ministers to hold themselves aloof from such matters. At any rate, they should be assisted so far as possible by service given them by the Federal Council.

It is also recommended that continuous studies af current events in the social, economic, and religious world be made by the Council, especially those having to do with human welfare, interpreting these events for the church in the spirit of Christianity so that when great occasions arise, the church may be prepared with adequate programs in so far as these have to do with the moral and ethical principles under consideration.

During the winter of 1914 and 1915, I served as executive secretary of the committee on unemployment for the Federation of Churches of New York City, and at the same time I was employed as director of Relief and Emergency Measures for the mayor's committee on unemployment in New York. During this winter there were 400,000 unemployed men and women in the city. It was part of my task to study the various groups of unemployed. This brought me into almost continuous contact with the men on the bread lines and in the lodging-houses. Smaller groups of the unemployed were met upon many occasions and employers of labor were counseled with.

It will be recalled that during this winter the Industrial

Workers of the World and other radicals threatened to invade churches, demanding that they be used as lodging-houses. Instead of waiting for this invasion, a mass meeting of the unemployed was called in the Labor Temple in lower New York in the heart of the most congested section of the world, and the position of the church with regard to unemployment was presented. This was followed by a free discussion led by the most radical leaders of labor in America who happened to be at a convention in New York at this particular time and who adjourned their meeting in the afternoon with a resolution "to meet at eight o'clock at the Labor Temple to raise hell."

During this winter a considerable number of workshops were opened by the churches, and in many practical ways the needs of the unemployed were met. Out of this experience certain definite principles were arrived at, which may be of service to all the churches should a similar occasion arise.

We were successful in our protest — made to the State Industrial Commission of New York—against the request of the Lackawanna Steel Company that it be given exemption from the law which demands that all workingmen should have one day's rest in seven. The Lackawanna Steel Company desired to work practically all of its 7,000 men seven days per week continuously. The Federal Council, as well as its affiliated bodies, have repeatedly declared themselves on this question. In this particular case, it was not a matter of closing down the plant on Sunday, but to so adjust the operations or the work of individual workingmen that each worker would have one day's rest in seven.

No matter what the commercial reasons for working men seven days per week may be, it is unthinkable that the church should tolerate a system which exalts industry and debases man. Even though powerful corporations may meet the arguments of the political economist regarding this matter, they will still be compelled to reckon with the command in the Decalogue, "Six days shalt thou labor."

It is proposed to vigorously push this campaign for one day's rest in seven throughout the entire country in all industries, and we should earnestly seek the heartiest co-operation of the laymen throughout the church in this task.

Considerable attention has been given to open forums which have been organized by individual churches or groups of churches throughout the country. This has been especially true during the past year. At these open forums the problems of working people and those of the church were presented by the speaker, the address being followed by questions from the audience. In this manner the view-point of the people was revealed, and it was possible to frankly meet their criticisms regarding the church and to present to them the facts regarding the church's attitude. Undoubtedly this is one of the most important methods of approach, especially to men outside the church who will not come to an ordinary church service, but who will respond when they are given an opportunity to question the speaker. It may be said in this connection that practically no new questions have been asked in the past half-dozen years. This indicates the comparatively limited circle of objections being made against the church. It is also significant that after open forum meetings have been continued for even a comparatively short period of time, the discussion has to do not so much with objections with the church as with constructive programs which may be carried out.

It has been observed that when the average objector has been given an opportunity to relieve himself of his bitterness, his spirit is usually entirely changed and he rarely repeats his speech.

The church can afford to permit itself to be criticised in an open forum discussion because in the first place it is absurd to contend that the church has never made any mistakes and furthermore, admitting its mistakes and expressing its regret, it can afford to place itself at the "mercy" of the objectors. In other words, such an attitude completely disarms those who would otherwise continue to bitterly criticize the church.

Social service efficiency conferences for the benefit of local ministerial or other groups have been conducted. A number of publicity conferences have been organized and addressed and practical service rendered to local churches, suggestions being made for plans and programs for social service, particularly in districts which are largely inhabited by unchurched workingmen.

According to the testimony of leading statesmen, editors, and social workers, every important economic, social, and political question must finally be settled upon a moral and ethical basis. The church is presumed to be the authority upon moral and ethical principles. It is therefore reasonable and logical that the church should not only be interested in these questions, but that it should fearlessly declare these principles as particular occasions demand.

At the 1915 meeting of the executive committee of the Federal Council, I introduced a resolution through the Commission on Social Service requesting the Federal Council to engage in a campaign for the conservation of human life. The document presented at that time was unanimously adopted, and the administrative committee of the Council has since instructed me to proceed with this campaign.

Three million people in the United States are seriously ill at any one time, of whom 500,000 are consumptives; 150,000 of the latter die every year; 300,000 suffer from typhoid fever and 25,000 of these are sacrificed through death. Each of our 30,000,000 wage earners lose an average of approximately nine days yearly on account of illness. The cost of medical treatment which they are compelled to pay is $180,000,000 annually, and the wage loss, due to sickness, totals $500,000,000. 30,000 are killed each year in industry, and 300,000 are seriously injured.

Wage studies show that the slender savings of labor men are inadequate to meet the burden of sickness. It has been revealed by careful investigation that sickness is a "serious, disabling condition in seventy-five per cent. of the families in the care of the New York Charity Organization Society, while the United States Immigration Commission of 1909 states that sickness was the apparent cause of poverty in thirty-eight per cent. of the 31,481 charity cases studied."

Most of this misfortune is preventable. Human life may be extended fifteen years in a single generation by applying the science of preventing disease and accidents, according to experts.

In view of this appalling situation, it seems scarcely necessary to remind the church that much of the life of Jesus was devoted to healing the sick. "He came that men might have life and that they might have it more abundantly." His commission to the Christians of all times with regard to similar work is included in the command, "as the Father hath sent me, even so send I you." If it is commendable to heal those who are sick, it must be still more commendable to prevent sickness. If it is commendable for one Christian to conserve life, it must be still more commendable for 1,000 Christians to do likewise and to do it collectively.

It is upon this basis that the campaign for the conservation of human life is to be conducted. It is our purpose to study the conditions which lower vitality and shorten life, securing the cooperation of recognized authorities and existing agencies, giving the churches a positive program which will reach the remotest community. The entire campaign would cover a period of four years; the preliminary period to be devoted to surveys of special subjects and the preparation of adequate materials and the training of leaders; the entire campaign to be consummated in a united national attack of a year's duration upon disease and death—both physical and spiritual.

Respectfully submitted,

CHARLES STELZLE,
Field Secretary for Special Service.

X.

Report of the Treasurer for the Years 1913, 1914, 1915 and 1916

The four years of the first quadrennium from the organization of the Federal Council, to January 1, 1913, were years of patient and anxious endeavor and experiment, seeking to find the practical working out of the ideals of the founders.

Some of the plans for the methods of work were tried out, found impractical, and abandoned, while a suitable leader was sought for the position of General Secretary.

During the last of those four years, we found the man for the position in Dr. Macfarland, who had been selected to be the Secretary of the Commission on the Church and Social Service. In the emergency of Dr. Sanford's impaired health, he won the confidence of the Administrative Committee as the ideal executive.

Those early years were times of difficult financing. The support of the denominational constituents was gradually developed and formed a solid financial background, but the winning of additional personal support was slow and difficult. Dr. Macfarland proved a master hand in this, and the present quadrennium commenced with an efficient office organization harmonized by experience. It is interesting to note that the total receipts including all accounts for the year 1916 are $277,649.75.

The work of the Treasurer has been largely in the organization of the accounting department and watching its operation. This has been accomplished in a way that has readily adjusted itself to the needs of the various commissions and departments which have developed, and the varieties of income and expenditure which had to be clearly recorded and plainly accounted for.

The publication, printing, and multigraphing department, established two years ago, has been kept in a special account by itself, and the results show in this report.

This department employs a large staff for the service of the Federal Council, its commissions, and a large number of cooperating organizations. It has yielded a moderate profit above all expenses.

The plan of keeping all accounts in one office has worked for efficiency and economy, which has characterized the entire operations of the Council, and a large amount of work is carried on under relatively light administrative expense.

The plan of having each commission and department finance itself, separately, has proved to be wise, when carried on through the central office.

Plans have always been laid out with the provision that the funds must first be provided.

We commenced the quadrennium with a deficit of $4,023.67, but we shall close it with a clear balance to our credit and with office furniture, apparatus, and supplies on hand fully paid for, carried at $5,000 and valued at nearly double that amount.

We have the beginning of a permanent fund in $1,000, the gift of the late Mrs. D. Willis James.

It has seemed appropriate to append certain financial reports of cooperating bodies, and of autonomous committees appointed by the Council, for which the Council assumes either a direct or indirect responsibility, although these reports are more or less independent and are given for their informational value.

REPORT OF THE TREASURER FOR THE YEARS 1913, 1914, 1915 AND 1916

RECEIVED	1913	1914	1915	1916
Denominational apportionments	$11,361.95	$11,627.10	$11,240.00	$11,544.75
Appropriations from churches	818.17	1,187.80	1,751.36	1,657.65
Subscriptions and appropriations for departments administered at the national office (except the Commission on Federated Movements and War Relief Movements)	14,772.19	41,826.03	40,752.99	33,763.00
Receipts from department of publication, printing, and general services	1,525.80	3,448.10	1,594.50	9,068.66
Services of the General Secretary (and other secretaries)	382.00	740.30	542.05	1,045.15
Services of the Federal Council	......	......	475.00	3,776.12
	$28,860.11	$58,829.33	$56,355.90	$60,855.33
Received for War Relief Movement, together with special contributions of individuals and societies, for the expense of postage, printing, publicity, etc.	......	......	......	54,870.54
Commission on Federated Movements	......	......	13,676.00	16,768.23
Commission on the Church and Country Life	3,620.53	4,020.22	7,519.67	5,797.07
Commission on Temperance	......	505.00	3,071.12	5.497.38
Commission on Evangelism	......	737.67	522.99	580.46
	$32,480.64	$64,092.22	$81,145.68	$144,369.01

PAID	1913	1914	1915	1916
Administration, office secretaries, assistants and stenographers[1]	$9,590.23	$10,891.26	$11,199.19	$13,491.07
Office expense and stationery	2,650.26	2,854.44	3,124.30	3,806.39
Postage	3,065.42	5,080.92	2,601.51	4,225.51
Rent of administrative offices[2]	950.04	2,438.79	1,914.72	2,059.08
Telegraph, telephone, cable and wireless	375.23	622.18	586.48	1,108.99

Furniture	72.95	733.96	112.90	200.80
Library	834.37	301.70	340.03	572.32
Printing and publication	4,871.32	4,602.25	1,975.90	7,524.35
Travel	1,669.24	2,093.25	1,964.10	1,687.33
Incidentals	502.19	400.82	410.89	305.82
Honorary Secretary	2,000.00	1,200.00	1,200.00	1,200.00
Commission on Peace and Arbitration, including Commission on Relations with Japan[3]	2,952.26	12,614.54	17,956.38	9,458.12
Commission on Christian Education[3]	......	493.35	5,456.37	3,379.63
Other departments, commissions and committees[3]	......	82.30	147.12	2,702.48
Meetings of Executive Committee, Committee of Fifteen, and Quadrennial Meeting	950.56	885.09	1,157.09	2,002.84
Washington Office[4]	183.02	3,836.26	4,500.76	5,677.68
	$31,095.42	$49,558.35	$54,689.27	$59,402.41
Amounts paid directly for War Relief, together with the expenses of administration, printing, postage and publicity, and also obligations reaching forward into the coming year	......	......	......	54,870.54
Commission on Federated Movements	......	......	11,462.14	16,980.41
Commission on the Church and Country Life	3,620.53	4,020.22	7,519.67	5,797.07
Commission on Temperance	......	505.00	3,071.12	5,497.38
Commission on Evangelism	......	737.67	522.99	580.46
	$34,715.95	$54,821.24	$77,265.19	$143,128.27

[1] This does not include the officers and staff of the Commissions and of the Publication and Printing Department, reported elsewhere, nor the Assistant Secretary and assistants for the War Relief Movement, which are included under other designations.

[2] Other rentals are on account of departments, commissions, and cooperating bodies, the total rent being $5,800.

[3] The amounts for these commissions are for special work and do not include considerable overhead administrative and general expense which is included in the account of the Central Administration.

[4] The Washington office account does not include $1,500 in 1914 and $1,000 in 1915 paid by the Home Missions Council.

PRINTING AND PUBLICATION DEPARTMENT

The income and expenditures of this department do not appear in the financial report. We have only included in that report the proceeds of that department after the payment of its expenses.

The following is, therefore, a statement regarding this department for the year 1916:

Receipts from the Federal Council and cooperating organizations for work done		$21,843.34
Expenditures:		
Rent	$ 600.00	
Wages	5,841.67	
Supplies, postage, etc.	8,522.56	
		$14,964.23

This department carries a staff consisting of superintendent, assistant to the Treasurer, and ordinarily about twenty-five stenographers, multigraph operators, clerks, etc.

WAR RELIEF MOVEMENT

The receipts from the churches for the War Relief Movement have amounted to many hundreds of thousands of dollars, but have been conveyed directly from the givers to the war relief organizations cooperating with the Federal Council. Amounts which have been received by the Treasurer have been conveyed to these organizations.

RELIEF OF FRENCH CHURCHES

The only war relief account handled by the Treasurer of the Federal Council has been that for the French Protestant Churches. This fund has been secured entirely by the personal efforts of Dr. Macfarland, as the result of his visit to Europe in the early part of the year.

Amount received by Rev. Stuart L. Roussel, delegate from the Union Nationale des Eglises Reformees Evangeliques de France	$23,000.00
Amount received from church contributions	15,056.76
Amount received from the Evangelical Alliance	800.00
Amount received from the members of the Association of Evangelists	23.25

Amount received from individual subscriptions	44,171.90	
		$83,051.91
Conveyed by Dr. Roussel to the Union Nationale	$23,000.00	
325,000 francs remitted	55,431.82	
Paid to the American Huguenot Committee	2,000.00	
Balance on hand	2,620.09	
		$83,051.91

AMERICAN HUGUENOT COMMITTEE

The treasurer of the American Huguenot Committee, Mr. Edmond E. Robert, reports the following:

Amount received		$17,091.66
Amount expended	$6,265.48	
Remitted to Belgium and France	8,335.00	
Amount on hand	2,491.18	
		$17,091.66

COMMITTEE OF ONE HUNDRED FOR RELIGIOUS WORK AT THE PANAMA-PACIFIC EXPOSITION

The following report has been received from Mr. J. E. White, the treasurer of the Committee of One Hundred:

Amount received from all sources	$45,669.75
Disbursements	45,226.53

In addition to the above there were donations of labor and materials amounting to about $750.

The exhibit in the Palace of Education cost for installation and up-keep about $25,000, not included in the above report.

Additional congresses held under the auspices of the Committee, but whose funds did not pass through their treasury, raised and expended about $12,000.

HOME MISSIONS COUNCIL

The Home Missions Council, which is the cooperating commission in Home Mission work reports through the treasurer, Mr. Charles H. Baker, the following receipts and expenditures for the quadrennium:

	1913	1914	1915	1916
Receipts	$6,988.10	$4,901.50	$5,252.51	$5,483.04
Expenditures	5,002.09	4,856.09	6,360.21	6,430.97

THE RELIGIOUS WELFARE LEAGUE FOR THE ARMY AND NAVY

Receipts for 1916		$317.22
Expenditures	$101.65	
Balance on hand	215.57	
		$317.22

THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE AND THE COMMISSION ON TEMPERANCE

The fiscal year of the National Temperance Society begins and ends in May, and, therefore, the report of this society for the year 1916, January 1 to December 31, is not completely indicative of its operations. The receipts were $8,746.34, and the disbursements $10,403.11.

TOTAL FINANCIAL REPORTS FOR 1916

It is of interest to note that the amounts passing through the various offices in 1916 were as follows:

Federal Council, commissions and departments	$89,498.47	
Publication and Printing Department (in addition to proceeds reported in the regular account)	14,964.23	
French Protestant Churches	83,051.91	
War Relief Movement	54,870.54	
American Huguenot Committee	17,091.66	
Special subscriptions for war relief which have been conveyed to the societies	9,426.60	
National Temperance Society	8,746.34	
		$277,649.75

The accounts are audited each year by a certified public accountant.

Respectfully submitted,

Alfred R. Kimball, *Treasurer.*

XI.

Report of the Religious Press Conference

The Religious Press Conference met at the King's Highway Presbyterian Church on Tuesday afternoon, December 5, 1916. The Conference organized by electing Rev. David M. Sweets, of Louisville, Ky., as Chairman, and Rev. Howard B. Grose, of Boston, as Secretary.

"Denominationally Owned vs. Privately Owned Religious Newspapers."

1. Denominationally Owned Religious Newspapers.
   Claudius B. Spencer, Editor the *Central Christian Advocate.*
2. Privately Owned Religious Newspapers.
   Oliver R. Williamson, Publisher the *Continent.*

"The Church Paper as a Preacher of Righteousness."
Rolfe Cobleigh, Associate Editor the *Congregationalist.*

"The Church Paper as a Leader of Thought."
Howard B. Grose, Editor *Missions.*

"Financial Problems of a Religious Newspaper."

1. Circulation.
   Dan B. Brummitt, Editor the *Epworth Herald.*
2. Advertising.
   A general discussion.

All the subjects were treated practically, and there was no lack of point and interest in the discussions.

The members of the conference dined together at the Mercantile Club, with Dr. Joy as toastmaster, and the evening was spent in informal speechmaking and fraternal intercourse. The conference discussed freely the relations of the church press to the Federal Council, and the sentiment was hearty and general that as close cooperation as possible should be maintained. The feeling found expression in the following action:

> The Federal Council represents the constituent denominations in their cooperative work. The church press

is the essential agency by which church news is brought to the members of the churches. The relationship of the Federal Council and the church press is therefore necessarily intimate; and news of the work of the Federal Council should be regarded as vital church news.

The Religious Press Conference requests the Federal Council to appoint a committee of six, for the purpose of investigating the present and possible effectiveness of the church press as an agency of the church; said committee to consist of three members nominated by the Federal Council and three members nominated by the Religious Press Conference; and to report to the next annual meeting of the Executive Committee of the Council. To this committee, which shall serve until the meeting of 1920, shall be committed the responsibility of arranging for conferences of the church press in connection with the executive and general meetings of the Federal Council. If this committee is appointed, the Conference nominates as members O. R. Williamson of the *Continent*, Rolfe Cobleigh of the *Congregationalist,* and Dr. J. R. Joy of the *Christian Advocate,* New York.

The conference appointed a committee of three, consisting of Rev. James E. Clarke, Rev. Curtis Lee Laws, and Dr. J. R. Joy, to confer with the officers of the Federal Council regarding a more efficient news service.

David M. Sweets, *Chairman*
Howard B. Grose, *Recording Secretary*

XII.

Report of the Committee on Publicity

The Committee on Publicity presents the following report:

The committee was appointed by the Administrative Committee in April, 1915, in response to a wide and insistent demand for some medium that should gather and disseminate, in reliable form, the religious news of the world. A thorough study was made of the situation and possibilities, and a full detailed report of a proposed religious publicity bureau or service was made to the Executive Committee in Columbus. This report, which will be found in the Annual Report for 1915, was approved by the Executive Committee, which adopted the following resolution (P. 75 of Annual Report):

> "*Resolved,* That the Executive Committee approve the report of the Committee on Publicity and the steps thus far taken to carry out the project of establishing a bureau that shall secure the widest publicity in the secular and religious press for the religious news of the world; and that the Executive Committee empower the Administrative Committee to proceed with its efforts to make possible the realization of the plans presented by the Committee on Publicity, and submit its report to the Federal Council at the next quadrennial meeting."

In accordance with this resolution, the Administrative Committee continued its Publicity Committee, which now reports progress.

Without going into as full detail as in the report made at Columbus, in a matter of such great importance to the extension of religious influence, it is proper that the Council should know the general outline of the work proposed by the new department when thoroughly organized. The following is presented, with the qualifying statement that it is not expected to do all that is proposed in a month or a year. Such a work must begin and grow—the rapidity of development depending upon the raising of the required budget.

The name proposed for the new department is Religious Publicity Service.

The main service features should include:

1. An adequate news service for national publicity, and for local publicity in special campaigns. Also feature stories and special articles written by authorities on religious and sociological subjects.

   The service would furnish religious papers with high-grade articles and serve them as mediums for news exchange. It would expect to prepare articles regularly for 250 weekly and monthly papers read by millions of working people. It would encourage the establishment of religious departments by daily newspapers, to be conducted by newspaper men familiar with the work of the church.

   In addition to this it would be prepared to supply service for national religious bodies both in reporting and in advising regarding the best methods of securing publicity for annual meetings or for other special occasions.

2. The service proposes to establish a statistical department for the accumulation of material dealing with nationwide problems of interest; to maintain an art department for the collection of photographs and other illustrative material; to edit a "Who's Who" in religious work for the information of newspapers and for general publicity purposes; and to organize a general information bureau regarding religious work, to be freely available to all who desire to use it.

   If found necessary in order to get the Council news to the constituency, it would publish a house organ for the Federal Council, to be used as the house organs of business concerns are used.

3. The organization calls for a general advisory council composed of newspaper men, leaders in national religious work, and pastors of local churches; an editorial council consisting of experienced writers and publicity experts; and a general director, with such editorial and other office assistance as may be necessary.

   It is estimated that a budget of at least $12,000 a year will be required to set up the Service with efficiency. Of course, sources of income will be developed, as from service for national bodies and local organizations, feature stories in newspapers, syndicated material, and sustaining memberships.

The service proposed, aside from the news gathering and distributing department, would of course be paid for by those desiring and using it—the advantage to conventions and organizations being that greatly superior facilities would be afforded at a cost price, since the service would seek maintenance and not profit.

In conclusion your Committee would report that this Religious Publicity Service is not an irridescent dream or any other kind of dream, but a carefully studied plan along lines proved to be practicable. Much news has already been sent out by the temporary Publicity Department of the Federal Council, though necessarily limited to its own activities. To those who may naturally wonder why more has not been done in the past year to set up the Service in full running order, the answer is that such an institution cannot be established over night; that the securing of the necessary relationships for source of supplies requires time and tact; and that no broad-minded and large-visioned man with bulging pocketbook has yet said, "I see the bigness and business sense of this proposed Service. Go ahead, and call on me for your budget requirements for five years to come." If he appears to-day, look out for news to-morrow.

The Committee recommends that the Federal Council endorse the action of the Executive Committee, and empower the Administrative Committee to go forward with the plans outlined as rapidly as in its discretion may seem practicable. Should this recommendation be adopted, the Publicity Committee expects that the results will appear continually in the public press, rather than in further formal reports.

Howard B. Grose
J. E. McAfee
Fred B. Smith
William I. Haven,
Frederick Lynch
C. S. Macfarland, *ex-officio*
Committee

XIII.

Report of the Committee on the Four Hundredth Anniversary of the Protestant Reformation

The committee respectfully reports to the Federal Council that it was constituted upon nomination by constituent bodies, by the Administrative Committee of the Council and that the appointment was confirmed by the Executive Committee. The first meeting was held at the offices of the Federal Council in New York City on Monday, October 30, 1916, Rev. David S. Schaff being chairman of this meeting and Rev. H. R. Gold, Secretary. Other meetings have been held and an executive committee has been appointed. It appears that fourteen of the constituent churches of the Council have already appointed committees to act on this important matter, and these committees are already either cooperating or in correspondence with reference to cooperation.

The committee was authorized to act in accordance with the following provisions:

1. To secure as far as possible the cooperation of all denominations represented in the Federal Council and other Evangelical Protestant Churches.

2. To seek the coordination of the denominational movements celebrating the Quadri-Centennial of the Protestant Reformation.

3. To arrange for a joint celebration at one or more great centers to be held as near to October 31, 1917, as may be possible.

4. To secure funds to carry out the purpose of this resolution.

Inasmuch as the appointment of the committee has been so recent, there has not been time as yet to prepare a plan of cooperation, or to take up the details of the celebration.

The committee submits the following for adoption:

Whereas, The Four Hundredth Anniversary of the Protestant Reformation of the sixteenth century takes place on October 31, 1917, the date of the nailing of ninety-five theses by Martin Luther, on the door of the cathedral at Wittenberg, Germany, and

Whereas, The Reformation movement spread speedily to France, Holland, England, Scotland, and Scandinavia, and in particular found expression in the life-work of the Reformers, Ulrich Zwingli, John Calvin, William Tyndale, Archbishop Cranmer, John Knox, and others, and

Whereas, The influence of the Reformation has controlled the national life of many peoples and resulted on all the continents in great moral and spiritual progress, and

Whereas, The most notable political development of the Reformation has been and is the republic of the United States of America, therefore, *be it Resolved:*

1. That the Federal Council commends to all the constituent churches, that have not already so done, the appointment of committees to cooperate in securing a nation-wide celebration of this greatest event of modern history.
2. That this committee be authorized to have charge, in behalf of the Federal Council, of the general movement for the celebration of the anniversary, with a view to securing its general observance, and also coordinating the work of the several church committees.
3. That the date for the anniversary in all the churches be as near to October 31, 1917, as may be practicable.

Respectfully submitted,

William H. Roberts,
Chairman

XIV.

Conference on Interdenominational, Non-Denominational, and Related Denominational Organizations

A Conference of organizations engaged in various forms of community work was held at the Second Baptist Church, St. Louis, Missouri, December 5 and 6, 1916. This Conference was convened by the Commission on Federated Movements at the suggestion of various participating organizations. Ninety delegates were enrolled, representing the following named bodies:

American Sunday School Union
Baptist Young People's Union
Brotherhood of Andrew and Phillip
Brotherhood of St. Andrew
Council of Women for Home Missions
Disciples of Christ
Epworth League
Home Missions Council
International Committee of Young Men's Christian Associations
International Sunday School Association
Laymen's Missionary Movement
National Board of the Young Women's Christian Associations
Sunday School Council of Evangelical Denominations
United Society of Christian Endeavor
Missionary Education Movement
Organized Adult Bible Class and Brotherhood Departments of the following named denominations: Baptist, Congregational, Methodist Episcopal, Presbyterian in United States of America, United Brethren, United Presbyterian.

The following officers were elected:

Fred B. Smith, Chairman
Rev. William A. Brown, Secretary.

Mr. Smith stated that the object of the Conference was to develop the fellowship of those whose work was closely related. This was to be done by having each society present its field of work by printed report, by exhibit and by oral statement. For the sake of making the Conference of value for future work, the following Committee on Suggestions was chosen:

Joseph E. McAfee, *Chairman*
Rev. Charles W. Brewbaker
John M. Glenn
Miss Louise E. Holmquist
William Hamilton
Harry Wade Hicks
William B. Millar
Dr. John R. Mott
Rev. Worth M. Tippy
Miss Elizabeth B. Vermilye

During the two days the reports on the activities of the societies represented were made.

First Session, Tuesday Morning, December 5, 1916

Marion Lawrance, General Secretary, outlined the work of the International Sunday School Association.

John L. Alexander, Superintendent of the Secondary Division of the International Sunday School Association discussed the work of the Association, basing his remarks upon the booklet "Half a Century of Growth and Service."

Mr. Lawrance emphasized the purpose of the Association's desire to cooperate fully and heartily with every other organization for the extension of the Kingdom.

Rev. George T. Webb presented the work of the Sunday School Council of Evangelical Denominations. The twenty-eight denominations holding representation in the Council are represented by the Sunday School Editors, Publishers, and Secretaries officially elected by their various official denominational bodies. One major activity of the Council has been the construction of a new and more representative Lesson Committee. The Council has also sought to standardize Teacher Training, leaving the preparation of courses always to the denominations. Great Sunday-school progress has been made in the five years of the life of the Council.

Dr. Webb stated that there were no particular problems in cooperation before the Sunday School Council at this time, and further, the spirit of cooperation among the denominations in the Council is growing all the while, looking toward a unified leadership in the Sunday-school.

Rev. E. W. Rice presented the work of the American Sunday School Union as an outgrowth of a number of prior organizations in 1917, chartered in 1845, with headquarters in Philadelphia. Objects:

1. To cultivate unity and Christian charity.
2. To concentrate the work of the Sabbath-school societies.
3. To publish and circulate literature on an evangelical base.
4. To plant a Sunday-school in every needy population in the country.

Robert Lewis of Cleveland led the Conference in prayer for the Sunday-school movement of the land and for complete understanding and correlation, that the childhood of the nation may know Jesus Christ.

Daniel A. Poling spoke for the United Society of Christian Endeavor, explaining the plan of organization of the Society and its scope of work.

Dr. W. F. Sheridan, General Secretary, spoke for the Epworth League, the official Young People's Society of the Methodist Episcopal Church and the Methodist Episcopal Church, South. The principles of the Leagues are the same in both churches with separate organizations.

James A. White spoke for the Baptist Young People's Union of America.

The question was raised as to the possibility of federating denominational organizations of Young People's Societies in interdenominational organizations.

Rev. Peter Ainslie led in prayer and pronounced the benediction.

Second Session, Tuesday, December 5, 1916

Second session called to order at 2 P. M. by the Chairman, Mr. Smith.

Harry Wade Hicks, General Secretary, spoke for the Missionary Education Movement, outlining the plan of organization and scope of work.

For the Council of Women for Home Missions, Miss E. B. Vermilye, as representative of the Council, spoke of its plans and purposes.

W. B. Millar, General Secretary, spoke for the work of the Laymen's Missionary Movement.

Mr. Poling presented the foreign missionary work of the United Society of Christian Endeavor, telling of eight foreign secretaries and twenty-two native workers and of the plans for increased missionary support and life-recruit service.

Dr. Sheridan emphasized the plans for Missionary Education through the Sunday meeting topics and study courses, and in summer institutes, coming to a climax in the life-decision service in institutes and conventions.

Mr. Hicks suggested the possibility of a conference of leaders of movements in which life-decisions are urged. Representatives of various agencies signified their desire for such a conference.

Fletcher S. Brockman led the Conference in prayer in the light of the missionary opportunity and need of the world.

Miss Louise E. Holmquist spoke of the Young Women's Christian Association.

Rev. Charles L. Thompson, Chairman of the Home Missions Council, spoke for the work of the Council and of the growth of the spirit of unity in effort in Home Mission fields.

Third Session, Tuesday, December 5, 1916

Supper session of the Conference met about the tables in the dining-room of the Second Baptist Church at 6.30. Mr. Smith in the chair.

Rev. Roy B. Guild reported on the work of the local church federations, covering the progress in recent months in the close survey of a hundred federations, and the later visit to twenty-five cities in the West, leading to the organization of local federations with executive secretaries.

Dr. John R. Mott addressed the Conference on "Christian Cooperation," outlining "Principles to Guide Cooperative Relations."

PRINCIPLES TO GUIDE IN THE COOPERATIVE RELATIONS OF CHRISTIAN ORGANIZATIONS

I. To recognize the headship of the Lord Jesus Christ.

II. To honor the independence, individuality, and autonomy of the Christian agencies concerned.

III. Each of the agencies concerned should have a clearly defined field and function, as defined by itself.

IV. Where one agency is occupying and cultivating a given field and gives promise of doing so with increasing acceptance, no other agency should undertake to occupy the field or to parallel the existing organization or its activities.

V. In determining the sphere in which there should be cooperation between two or more agencies, due regard should be paid: (1) to the meeting of some admitted need or a real crisis; (2) to attaining an object that is well worth while; (3) to obviating regrettable waste; (4) to the accomplishment of results which cannot be secured as well if at all by these agencies working separately.

VI. Among independent Christian organizations the inviting of cooperation or the accepting of invitations to cooperate must be purely voluntary, as contrasted with having some outside body attempt to enforce such cooperation.

VII. To simplify the machinery of cooperation to its lowest terms.

VIII. Recognize that the devised cooperation involves an identification of interests; regular, thorough, and timely consultation on the part of the leaders of the organizations concerned; mutual consent as to such policies and methods as are of common concern; and whole-hearted endeavor to carry out the plans upon which there has been agreement.

IX. Let the leaders be on their guard with reference to the things in their own lives which injure cooperation and which make impossible real spiritual unity; for example, ignorance and prejudice, hazy thinking and vague statement, jealousy, selfish ambition, distrust, lack of frankness, and other sins of the tongue, political scheming or finesse, disloyalty.

Mr. Poling closed the round-table conference with prayer.

Fourth Session, Tuesday, December 5, 1916

Mr. McAfee then made the preliminary report of the Committee on Suggestions.

Fifth Session, Wednesday, December 6, 1916

The Conference met at 9.30 A. M. with Mr. Smith in the chair.

Rev. Henry A. Atkinson spoke for the Congregational Brotherhood, outlining its program of work as follows:

1. Some type of organization for men in every church.
2. A men's Bible Class in every Sunday-school in every church.
3. A worth-while program in every men's organization.

4. The fullest cooperation of the men with men of other organizations in the community.

Rev. Samuel Z. Batten spoke for the Baptist Brotherhood.

Rev. Edgar Blake spoke for the brotherhood work in the Methodist Episcopal Church, outlining the unified program of the Brotherhood and Bible Class movement of the Sunday-school, and addressed the conference on the advisability of a continuing of the Commission of this body.

Mr. McAfee as chairman, reported for the Committee on Suggestions. After a full and careful discussion, the following report was adopted:

REPORT OF COMMMITTEE ON SUGGESTIONS

Our Unity of Spirit and Purpose

The representatives of these religious agencies of the United States and Canada, assembled in conference in the City of St. Louis, December 5 and 6, 1916, loyally renew their devotion to the common cause of bringing in the kingdom of God in the spirit and power of Jesus Christ; they invoke anew the blessing of God upon those indissoluble bonds which unite them and their several agencies in spirit and purpose; and these agencies, through their representatives here assembled pledge to each other, as they have through their official acts repeatedly pledged themselves, to that degree of cooperation in all their activities which shall best promote the efficient discharge of the functions of each and the furtherance of their common program of endeavor.

Conference Action Advisory Only

The following suggestions are understood not to be binding upon organizations here represented, nor upon other agencies, nor are they intended to interfere with the freedom of initiative and administration of any. The suggestions embody only the united opinion of those who have unofficially assembled for the consideration of matters of common interest.

Scope and Function of Commission

1. The conference suggests that the name of the Commission on Federated Movements be changed to "The Commission on Interchurch Federations. (State and Local)."

2. That the chief and distinctive function of this commission be the formation and strengthening of state and local

federations or councils of churches, and the facilitating of helpful intercommunication.

3. That the service of this commission be placed at the disposal of the various denominational and interdenominational movements of the evangelical churches, especially to further cooperative relations between any or all of these agencies as may be requested by them.

4. That the members of this commission be selected without reference to their being regarded as representatives, official or unofficial, of the several movements or agencies.

Further Unofficial Conferences

1. The conference suggests that from time to time there should be conferences of representatives of the several interdenominational and related denominational and non-denominational religious agencies of the United States and Canada for the unofficial consideration of matters of common interest.

2. The conference suggests that it be left to the chief executive officers of the organizations concerned, in conjunction with the Commission on Interchurch Federations to determine when such conferences shall be held and to make proper arrangements for them.

3. In making these suggestions it is recognized that in the future, as in the past, smaller groups of agencies represented in this conference having common interests should continue to meet for consultation as their mutual interests may make desirable and as called together by their own executive officers.

4. It is further the opinion of this conference that there is no sufficient occasion for the formation of an official federation of the agencies represented in the conference.

Calendar of Regional Religious Conventions

In view of the increasing number of conventions, conferences, and similar gatherings, which are being set up in local communities by national or other general religious organizations, coming frequently too close together, it is suggested that the services of the Commission on Interchurch Federations be offered to these organizations and communities for the purpose of calendaring and bulletining these gatherings, in so far as that may seem desirable and possible.

PRINCIPLES OF COOPERATIVE RELATIONS

It is suggested to the Commission on Interchurch Federations that it publish separately the accompanying statement of principles presented by Dr. Mott in the course of his address at the fellowship supper of the conference, and that copies be made available to leaders of religious agencies of the United States and Canada.

INTERCHANGE OF LITERATURE

It is suggested to the Commission on Interchurch Federations that it promote plans which shall facilitate such interchange of the literature of the religious agencies represented in the conference as shall be of the best service to each.

LOCATION OF OFFICES OF RELIGIOUS AGENCIES

1. It is suggested that the local religious agencies of a given city consider the location of their central offices in the same building or in such physical relation as shall facilitate fellowship and community cooperation.

2. To those international, national, state, provincial, or regional religious agencies whose headquarters may be located in a given city, it is in like manner suggested that they consider the location of their offices in the same building or in such physical relation as shall facilitate fellowship and cooperation.

PARALLEL NATIONAL CONVENTION

This conference would raise the question whether the time has not arrived to consider the holding within a few years of parallel conventions of the organizations represented in this gathering in some selected city when they might come together for a portion of the time for a great combined convention that would impress all our people and the whole world with the spirit of unity and cooperation existing among the Christian forces of the continent.

We would suggest that the Federal Council be asked to institute after the close of the war an inquiry among the executive officers of all the agencies concerned as to the wisdom and feasibility of such a plan.

If this thorough inquiry reveals the fact that there is a general consensus among the Christian movements concerned in favor of this plan, it is suggested that the executive officers of these organizations, in conjunction with the Administrative Committee of the Federal Council and the Commission on Interchurch Federations, perfect the plan and make all necessary arrangements.

OUTSTANDING IMPRESSIONS

The statements to which the conference has listened have given and deepened the following impressions:

1. Never before were so great and promising the desire for and degree of cooperation among related groups of religious agencies, and in the large among all.

2. Highly commendable is the movement on the part of the Sunday-schools and young people's societies through their denominational and interdenominational agencies to achieve a clearer understanding of their relation to each other and to accomplish, where practicable, a uniform program of religious education and service.

3. Keenly gratifying is the thoroughness with which the associations for young men and young women are restudying their task, reordering their already highly efficient methods in fuller adaptation to to-day's spiritual issues, and thereby more and more largely justifying their aspiration to be the right arm of the church in a ministry to the whole life of young men and young women.

4. Deeply significant is the missionary impulse and outreach which distinguish the agencies represented in the conference, revealing a consciousness of burden for the spiritual destiny of a war-riven world, and of its sufficient redemption only in the power of Jesus Christ and in the human brotherhood for which he gave himself to the uttermost.

Moved and seconded that we adjourn with hearty appreciation to the chairman for the courteous and capable manner in which he has presided at the conference. Carried.

Mr. Studer and Mr. Weir led in prayer.

Dr. Sheridan pronounced the benediction.

Conference adjourned *sine die* at 12.10 P. M.

(Signed) FRED B. SMITH, *Chairman*
WILLIAM A. BROWN, *Secretary*

XV.

Minutes of the Conference of Theological Seminaries

MORNING SESSION

Tuesday, December 5, 1916

The meeting was called to order by Dean Tillett at 9.50 A. M.

Prayer was offered by President W. H. Landon of the San Francisco Theological Seminary.

Professor B. S. Winchester was appointed Secretary *pro tempore.*

Fourteen representatives of seminaries were present at the opening of the session. Others entered later.

Dean W. F. Tillett was elected Chairman.

Professor George A. Coe was elected Secretary.

Chairman Tillett then read a statement concerning the origin and the program of this conference.

In the unavoidable absence of President George B. Stewart, Chairman of the Joint Commission of the Federal Council and the Conference of Representatives of Theological Seminaries, the Report of these bodies upon "Social Teaching in Theological Seminaries" was read by the Secretary. See pp. 143-150 of the Report of the Commission on Christian Education.

Moved and seconded that the Report be accepted and that this conference hereby express its appreciation of the work done by the Joint Commission and the Conference and by their chairman. In the discussion that followed, each of the following points was mentioned by one or another speaker:

(1) The great importance that the colleges should send us students already instructed in the elements of social science.

(2) The social teachings of our religion are not something added to the gospel of Jesus, but an integral part thereof.

(3) A minister cannot become efficient by knowing the Bible only, apart from knowledge of existing social conditions. The seminary rather than the university is the place where these two subjects can be brought together.

(4) Social subjects in the seminary require a genuine specialist. They should not be a mere appendage of other disciplines. The background should be scientific.

(5) While the background of the work should be scientific, the aim should be vocational.

(6) This type of teaching is holding to the minstry men who otherwise would turn to other occupations.

(7) Most important of all is a prophetic ministry that shall stimulate social consciousness and social passion among the people.

(8) There is need for social hymns and social prayers.

The motion as made was passed.

The next topic for discussion, "The Special Preparation of Ministers for Rural Parishes," was introduced by Professor Harry F. Ward of the Boston University School of Theology.

He remarked that, though there is still a rural mind, the rural community is being rapidly urbanized, for agriculture is being organized on a business basis, farmers are reading technical publications, and the young people are getting their recreations largely in the towns and cities. The speaker then described a vocational and laboratory method for training men for the rural ministry, and advocated study in an agricultural college as a part of preparation for the seminary.

He closed by saying that the churches should assure a support for rural ministers as well as for foreign missionaries.

President Warren H. Landon reported that the San Francisco Theological Seminary, in order to prepare its students for helping boys, especially in rural communities, requires a course in gymnasium work and athletics.

Professor Allen Hoben, of the Divinity School of the University of Chicago, held that recruiting work for the rural ministry should be done as early as the beginning of the college course, especially among students who have been reared in agricultural communities. He also outlined a plan for giving a place in each term of the three years' Seminary curriculum to subjects intended to prepare for the rural ministry.

President William McKibbin, of Lane Theological Seminary, emphasized common necessities in all types of church, whether rural, suburban, or urban, such as attention to every element in the surrounding population.

Professor George A. Coe, of Union Theological Seminary, pointed out that the vocational aim in theological training will require changes in the traditional curriculum which is controlled largely by the notion of transferring to the student a certain body of knowledge and doctrine.

President Charles M. Stuart, of Garrett Biblical Institute, feared that we may over-refine differences between men. He believed that a real man would address himself to the actual problems that confront him, whether in the city or in the country.

Professor Thomas J. Bolger, of the Northern Baptist Theological Seminary of Chicago, emphasized the need of passion for souls that can be saved only through the blood of Jesus Christ.

Dean Colby D. Hall, of the College of the Bible of Texas Christian University, Fort Worth, Texas, also emphasized the importance of passion for souls, yet insisted that the inspired man will be more efficient if he has the benefit of specific preparation for his field.

Professor John E. Kuizenga, of the Western Theological Seminary of the Reformed Church, described a seminar course on Church and Community in which fundamental principles are applied to the problems of communities of different types.

Professor S. J. Gamertsfelder, of the Evangelical Theological Seminary, Naperville, Illinois, thought that we should consider what the rural population desires in a minister. One thing that is desired is training as thorough as that expected in pastors of city churches. Professor Gamertsfelder would not reduce the ordinary studies of the curriculum in order to introduce special training for the rural ministry.

AFTERNOON SESSION

Tuesday, December 5, 1916

The Conference assembled at 2.40 P. M., Chairman W. F. Tillett presiding. Prayer was offered by President William McKibbin.

The Minutes of the morning session were read and approved.

The topic, "The Teaching of Comparative Religions and Christian Missions in Theological Seminaries," was introduced by Professor George W. Richards, of the Reformed Theological Seminary, Lancaster, Pa. He pointed out the difficulty which the smaller faculties experience when they attempt to introduce the various new subjects that are called for at the present days. He outlined the content of a single course in the religions of the world. The outcome of even so brief a study is as follows: (1) The truth is made clear that man is incurably religious. (2) The relative values of different religions are brought out. (3) The supremacy of Jesus Christ and the necessity of the Christian religion to complete the life of the nations are proved.

Dean W. F. Tillett described the enlarged appreciation of the non-Christian religions that has been brought about partly by returned missionaries and partly by increased intercourse between peoples.

President Landon outlined a plan for the study of religions, the history of missions, and home missions.

President N. L. Anderson, of Austin Presbyterian Seminary, held that we cannot teach the Old Testament without teaching comparative religions. The same is true of the Pauline message. Such study is essential in any practical training for the ministry.

President Charles M. Stuart described a scheme for intensive missionary preparation during a summer session.

Professor John A. Wood described another plan for coordinating the study of religions and missions.

Secretary Henry F. Cope, of the Religious Education Association, spoke of the need of introducing into the colleges the study of religions as a phase of history. He raised the question whether this is not one way to make students realize that religion is integral to life.

Professor A. C. Wieand suggested that the study of the ethnic religions should include their present forms — the forms in which missionaries meet them.

Professor W. H. Allison described the giving of courses in missions by returned missionaries.

Professor A. E. Main described a case in which the teaching of missions is included in a department of religious education.

The topic, "How can the Seminaries best Contribute to International Friendship?" was opened by General Secretary Charles S. Macfarland of the Federal Council. He raised a question as to whether theological students receive any information at all from their seminaries as to the movements for world friendship that are already under way. He showed that mental attitudes awakened or intensified in America by the war, and antagonism to Japan that is being fostered among us create a need for the teaching of world friendship in the seminaries. He expressed an opinion that the ministry of to-day is not yet ready to deliver a message that is adequate to this situation, but just what is to be done the speaker did not feel ready to say.

Professor Philip Vollmer held that the message of world friendship is contained in the gospel as such. He argued that if we teach the Bible thoroughly no new course on this subject will be necessary.

Professor George A. Coe argued that the problem of world friendship is all one with the problems of social justice in our own country.

President William McKibbin agreed with Dr. Macfarland that the question of what to do is obscure, but he suggested that perhaps we can show that the ends of national life can be secured better by peace than by war.

Professor Allen Hoben insisted that theological students should be trained to minister directly to the social injustices of our own communities, and that unless we thus minister we shall not have spiritual power in our dealing with questions of world society.

Dean H. M. Dobbs, of the Theological Department of the Southern Methodist University, Dallas, Texas, warned against discouragement because conditions that have frequently occurred have appeared in our own time. He surmised that the solution is in the apostolic rather than in the prophetic attitude. A moral equivalent for war, he believed, could be found by the churches.

Professor A. E. Main suggested that one thing that we can do is to help hundreds of thousands of laboring men to have one day of rest in seven.

President Charles M. Stuart was elected Vice-Chairman.

MORNING SESSION

Wednesday, December 6, 1916

The Conference assembled at 9.38 with Vice-Chairman Stuart in the chair.

After silent devotion, Professor Vollmer and Dean Dobbs led in audible prayer.

The minutes of the session of yesterday afternoon were read and approved.

The topic "The Standardization of the Theological Curriculum" was opened by President Landon. He found that both the requirements for entrance and the requirements for degrees and diplomas vary greatly. It seemed to him not practicable to standardize the curriculum. The problem of standardizing the requirements for the bachelor's degree, however, did not seem to be hopeless. In any case liberty to adapt the work of a seminary to regional needs must be reserved, and standardization must not discriminate against the smaller faculties. On the other hand, several advantages would accrue. Terms of admission would be defined, and the present variation in requirements for graduation — from 40 to 58 points — would be reduced. Progress could be made with reference to required subjects, also. Here again the range is very wide. The speaker felt that provision should be made for continuing the study of this subject during the next quadrennium.

Professor Allison hoped that the Commission on Christian Education would prepare a report upon the present educational standards actually enforced by the various denominations in connection with the ordination of ministers.

Professor Hall moved that we request the Commission on Christian Education to provide for a report four years hence upon: (a) The educational standards actually enforced by the various denominations in connection with the ordination of ministers, and (b) The present requirements for graduation in the seminaries.

The motion was carried.

President McKibbin pointed out that this question goes back to the problem of the fundamental purpose of theological education. He held that the actual needs must be considered, and that we must accept such men as are actually available. He claimed that much effective work is being done by pastors who have not had the advantages of theological training.

Professor Gamertsfelder spoke of the difficulty of convincing students that the requirement of Hebrew and Greek is justified.

Dean Mathews had found that there is no uniformity, and that there is no desire for it. He raised the question why we desire standardization. In his judgment standardization is not the wisest way to approach the problems of vocational training. What is needed is analysis of the functions to be performed in the various situations.

Dean W. F. Tillett argued that standardization is the actual effect of such comparison of ideas as occurs in the meetings of the Federal Council. He held that the standardization of colleges has been beneficial even to the weaker institutions which at first complained that they were being discriminated against.

Professor George A. Coe held that the seminaries must train specialists in the original languages of the Bible, so that these departments too come under the requirements for vocational education. He opposed any standardization that implies uniformity, but favored the promotion of high scientific ideals in all branches of a differentiated ministry.

Professor Herman held that we are requiring Juniors to put an inordinate amount of time upon Hebrew.

Professor Wood said that the University of the State of New York, which is a standardizing body, favors Hebrew and Greek, but does not require them.

The next topic, "What College Credits should be Allowed in the Seminary?" was opened by President Stuart. He held that:

(1) A closer connection between the seminary and the college is desirable in the matter of subjects of study. Many students come to the seminary ignorant of both historical and scientific methods.

(2) The seminary should allow credit for those subjects only that colleges are fitted to teach.

(3) The total time required for college and seminary courses may be reduced one year by allowing the junior year in the seminary to count also as the senior year of the college requirement.

Conversation followed as to the usage of various seminaries and denominations.

The discussion was closed by a defense by President McKibbin of Hebrew as a seminary subject.

Voted, That after the reading of the minutes the Conference adjourn.

Voted, That the thanks of the conference be extended to the Recording Secretary.

The minutes were then read and approved and the conference adjourned.

GEORGE A. COE, *Recording Secretary*.

XVI.

Constitution and By-Laws of the Federal Council

Plan of Federation Recommended by The Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at Philadelphia, December 2-8, 1908, Amended at Chicago, December 4-9, 1912, and at St. Louis, December 6-11, 1916.

PREAMBLE

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service, and cooperation among them, the delegates to the Interchurch Conference on Federation, assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States
The General Conference of Free Baptists
The National Baptist Convention (African)*
The Christians (The Christian Connection)
The Congregational Churches
The Congregational Methodist Churches*

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*These bodies were received into fellowship of the Council under provisions stated in section seven of the Constitution.

The Disciples of Christ
The Evangelical Association
The Evangelical Synod of North America
The Friends
The Evangelical Lutheran Church, General Synod
The Methodist Episcopal Church
The Methodist Episcopal Church, South
The Primitive Methodist Church
The Colored Methodist Episcopal Church in America
The Methodist Protestant Church
The African Methodist Episcopal Church
The African Methodist Episcopal Zion Church
The General Conference of the Mennonite Church of North America
The Moravian Church
The Presbyterian Church in the U. S. A.
The Presbyterian Church in the U. S.*
The Welsh Calvinistic Methodist or Presbyterian Church
The Reformed Presbyterian Church
The United Presbyterian Church
The Protestant Episcopal Church
The Reformed Church in America
The Reformed Church in the U. S.
The Reformed Episcopal Church
The Seventh Day Baptist Churches
The Swedish Lutheran Augustana Synod*
The United Brethren of Christ
The United Evangelical Church.

3. The object of this Federal Council shall be—

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

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*These bodies were received into fellowship of the Council under provisions stated in section seven of the Constitution.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. Alternates may be chosen and certified to the Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two thirds of the members voting at a session of this council, and of two thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every four years and the term of service of the members or their alternates shall

be four years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. Section a. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers. Vacancies among the Vice-Presidents or in the Executive Committee may be filled by the Executive Committee on nomination by the representatives on the Executive Committee of the constituent body in which the vacancy may occur.

Section b. The General Secretary and other secretaries of the Council except the Recording Secretary shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local Councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

Section c. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 of its communicants or major fraction thereof, who may be either a minister or layman, together with the President, all ex-Presidents, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies, except that it shall not have power to make any amendments to the Constitution or to the By-Laws. It shall meet for organization at the call of the President of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

Section d. All officers shall be chosen at the quadrennial meetings of the Council and shall hold their offices until their successors take office.

Section e. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

Section f. The Vice-Presidents and members of the Executive Committee and their alternates shall be elected by the

Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

(The following paragraphs were recommended by Inter-church Conference of 1905, adopted by National Assemblies of Constituent Bodies, 1906-1908.)

[*This Plan of Federation shall become operative when it shall have been approved by two thirds of the above bodies to which it shall be presented.*

[*It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.*

[*In case this Plan of Federation is approved by two thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.*]

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

BY-LAWS OF THE FEDERAL COUNCIL AS AMENDED

1. The Council shall meet quadrennially on the first Wednesday of December, at such place and hour as the Executive Committee shall from time to time determine. The place and time of special meetings shall be determined by the Executive Committee.

2. The President of the Council, or in case of his absence, the last President present shall open the meetings with an address and devotional exercises, and preside until a new President is chosen.

3. The Recording Secretary and the Secretary, or Secretaries, to whom this duty may be assigned by the Executive Committee, shall make up the roll of the members in the Council from the certificates of the proper officers of the Constituent Bodies composing the Council, and no one not thus certified

shall be enrolled. The Council shall determine any question arising as to the validity of the certificates.

4. No President or Vice-President shall be eligible to immediate reelection.

5. A quorum of the Council shall consist of two or more members from a majority of the churches entitled to representation. A quorum of the Executive Committee shall be fifteen persons, and at least five denominations shall be represented.

6. The Council shall appoint a Business Committee, to which shall be referred all matters connected with the proceedings of the Council while in session, and all such papers and documents as to the Council may seem proper. It shall consist of two members from each church having twenty or more representatives in the Council, and one from each of the churches having a less number of representatives. The Council may also appoint such other special committees as to it may seem proper.

7. The business expenses of the Council, the expenses of its committees subject to the discretion of the Executive Committee, and the salaries of its officers, shall be paid out of the funds contributed by the churches, but the expenses of the representatives of the churches in the Council shall not be a charge against the funds of the Council.

8. (1) The following Commissions, subject to the Executive Committee, shall be appointed to further the general purposes of the Federal Council as stated in its Constitution within the fields indicated by their respective names.

a. A Commission on Evangelism.
b. A Commission on the Church and Social Service.
c. A Commission on the Church and Country Life.
d. A Commission on Christian Education.
e. A Commission on Temperance.
f. A Commission on International Justice and Goodwill.
g. A Commission on Interchurch Federations (State and Local).
h. A Commission on Relations with the Orient.

(2) Each Commission shall consist of twenty-five or more members appointed from the Christian bodies appointing mem-

bers to the Council, by the President of the Council, and confirmed by the Executive Committee.

(3) The members of these Commissions shall serve four years or until their successors are appointed. The Commissions shall report annually to the Executive Committee, and oftener should the Executive Committee require, and quadrennially through the Executive Committee to the Federal Council.

(4) The President of the Council shall appoint the Chairmen of these Commissions, which shall have power to choose such other officers for the conduct of their affairs as may be authorized by the Federal Council or the Executive Committee.

(5) These Commissions shall not commit the Federal Council to any policy or expense until such policy or expense is approved by the Executive Committee of the Federal Council.

(6) The Commissions shall submit their proposed budgets to the Executive Committee, and upon the Committee's authorization of such budgets, may solicit contributions for their work under the direction of the Executive Committee and the Treasurer of the Federal Council.

9. The Secretaries chosen by the Executive Committee shall conduct the correspondence of the Council and of the Executive Committee. The Executive Committee shall have full power to appoint, when necessary, such Secretaries as it may deem advisable and to designate their respective relations and duties.

10. The Recording Secretary shall keep the Minutes of the Council, and shall perform such other duties as may be assigned to him by the Executive Committee. The Executive Committee may appoint such assistant secretaries as may be necessary for the transaction of business, both for the Council and for the Committee.

11. The Treasurer of the Council shall be the custodian of all the funds of the Council and the Committees, and shall perform the duties usually assigned to the office, shall give bond in such sum as the Executive Committee shall determine, and his account shall be annually audited under the direction of the Executive Committee.

12. The Executive Committee shall have authority to consider during the sessions of the Council or in the intervals

between its meetings any business referred to it by the Council, and shall exercise general supervision of all its affairs, and shall have authority to adopt its own rules for governing its own business. The Executive Committee shall meet at the call of the Chairman, or in his absence or disability, the call of three of the members representing three of the constituent bodies, and ten days' notice of meeting shall be given. Public meetings under the direction of the Executive Committee may be held annually in various sections of the country. The President shall also appoint the following Standing Committees to work under the direction of the Executive Committee:

(1) A committee on Foreign Missions, to number not more than fifteen members.
(2) A committee on Home Missions, to number not more than fifteen members.
(3) A committee on Family Life and Religious Rest Day.

The Executive Committee shall have power to establish Commissions or Committees *ad interim,* which may become permanent by the approval of the Federal Council.

13. The Minutes of the Council shall be published regularly, under the editorship of the Secretary or Secretaries to whom this duty may be assigned by the Executive Committee.

14. These By-laws may be amended at any regular meeting of the Council by a two-thirds vote of the members present.

XVII.

Accredited Delegates to the Third Quadrennial Meeting

LIST I. FORMALLY APPOINTED DELEGATES AND ALTERNATES

LIST II. DELEGATES PRESENT AT ST. LOUIS AND PASSED UPON BY COMMITTEE OF CREDENTIALS

LIST III. DELEGATES TO BE RECOGNIZED THROUGHOUT QUADRENNIUM

NORTHERN BAPTIST CONVENTION

List I

Ashworth, Rev. R. A., Milwaukee, Wis.
Ayer, F. W., Camden, N. J.
Barbour, President C. A., Rochester, N. Y.
Barnes, Secretary L. C., New York City
Batten, Rev. Samuel Z., Philadelphia, Pa.
Beman, Professor W. W., Ann Arbor, Mich.
Bitting, Rev. W. C., St. Louis, Mo.
Brimson, W. G., Chicago, Ill.
Calvert, Rev. J. B., Irvington, N. Y.
Clinch, E. S., New York City
Crandall, Rev. L. A., Minneapolis, Minn.
Faunce, President W. H. P., Providence, R. I.
Franklin, Rev. J. H., Boston, Mass.
Galpin, Rev. F. T., Pittsburgh, Pa.
Gifford, Rev. O. P., Brookline, Mass.
Grose, Rev. H. B., Boston, Mass.
Hanley, President E. A., Franklin, Ind.
Hughes, Hon. Charles E., New York City
Hunt, Rev. E. W., Newton Center, Mass.
Lawson, Rev. A. G., Jamaica, N. Y.
Mathews, Dean Shailer, Chicago, Ill.

Rauschenbusch, Professor Walter, Rochester, N. Y.
Shull, D. C., New York City

List II

Allison, Rev. W. H., Hamilton, N. Y.
Ashworth, Rev. R. A., Milwaukee, Wis.
Batten, Rev. Samuel Z., Philadelphia, Pa.
Beman, Professor W. W., Ann Arbor, Mich.
Bitting, Rev. W. C., St. Louis, Mo.
Brink, Rev. G. N., New York City
Chalmers, Rev. W. E., Philadelphia, Pa.
Cope, Rev. H. F., Chicago, Ill.
Decker, Rev. Charles A., South Bend, Ind.
Fischer, W. J., St. Louis, Mo.
Galpin, Rev. F. T., Pittsburgh, Pa.
Gray, Clifton D., Chicago, Ill.
Grose, Rev. H. B., Boston, Mass.
Hanley, President E. A., Franklin, Ind.
Hazen, Rev. J. C., Peoria, Ill.
Lawson, Rev. Albert G., Jamaica, N. Y.
Mathews, Dean Shailer, Chicago, Ill.
Parker, Rev. C. R., Terre Haute, Ind.
Price, Rev. Orlo J., Lansing, Mich.
Thomas, Rev. A. C., Brooklyn, N. Y.
Wishart, Rev. A. W., Grand Rapids, Mich.

List III

Ashworth, Rev. R. A., Milwaukee, Wis.
Ayer, F. W., Camden, N. J.
Barbour, President C. A., Rochester, N. Y.
Barnes, Secretary L. C., New York City
Batten, Rev. Samuel Z., Philadelphia, Pa.
Beman, Professor W. W., Ann Arbor, Mich.
Bitting, Rev. W. C., St. Louis, Mo.
Brimson, W. C., Chicago, Ill.
Calvert, Rev. J. B., Irvington, N. Y.
Clinch, E. S., New York City
Crandall, Rev. L. A., Minneapolis, Minn.
Faunce, President W. H. P., Providence, R. I.
Franklin, Rev. J. H., Boston, Mass.
Galpin, Rev. F. T., Pittsburgh, Pa.
Gifford, Rev. O. P., Brookline, Mass.
Grose, Rev. H. B., Boston, Mass.

Hanley, President E. A., Franklin, Ind.
Hughes, Hon. Charles E., New York City
Hunt, Rev. E. W., Newton Center, Mass.
Lawson, Rev. A. G., Jamaica, N. Y.
Mathews, Dean Shailer, Chicago, Ill.
Rauschenbusch, Professor Walter, Rochester, N. Y.
Shull, D. C., New York City

NATIONAL BAPTIST CONVENTION

List I

Bennett, Rev. J. R., Chester, Pa.
Booker, Rev. J. A., Little Rock, Ark.
Booker, Rev. J. M., Kansas City, Mo.
Bowren, Rev. J. W., Kansas City, Mo.
Brown, Rev. W. W., New York City
Bryant, Dr. P. James, Atlanta, Ga.
Burdette, Rev. J. R., Houston, Texas
Caston, Rev. J. T., St. Louis, Mo.
Caver, Rev. R. M., Little Rock, Ark.
Cohron, Rev. E. M., St. Joseph, Mo.
Cosey, Rev. A. A., Mound Bayou, Miss.
Curtright, Rev. Felix A., Peoria, Ill.
Fuller, Rev. T. O., Memphis, Tenn.
Goins, Rev. J., Jefferson City, Mo.
Goodgame, Rev. J. W., Birmingham, Ala.
Graham, Rev. W. F., Philadelphia, Pa.
Griggs, Dr. S. E., Memphis, Tenn.
Harris, Rev. H. H., St. Louis, Mo.
Haynes, Rev. William, Nashville, Tenn.
Henderson, Rev. J. H., Hot Springs, Ark.
Henry, Rev. J. H. C., Vicksburg, Miss.
Holloway, H. W., Helena, Ark.
Isaac, Rev. E. W. D., Nashville, Tenn.
Jernagin, Rev. W. H., Washington, D. C.
Johnson, Rev. A. M., Vicksburg, Miss.
Jordan, Dr. L. G., Philadelphia, Pa.
Knox, Rev. J. E., Houston, Texas
Lovelace, Rev. W. F., Wynne, Ark.
McNeal, Rev. George, Kansas City, Mo
Moses, Rev. S. A., Staunton, Va.
Mosley, Rev. S. A., St. Louis, Mo.
Parrish, Dr. C. H., Louisville, Ky.

Petty, Rev. W. L., Memphis, Tenn.
Shadd, D. S., Helena, Ark.
Stevens, Rev. George E., St. Louis, Mo.
Steward, W. H., Louisville, Ky.
Stokes, Dr. A. J., Montgomery, Ala.
Thomas, Rev. I. A., Evanston, Ill.
Walker, Dr. C. T., Augusta, Ga.
Westbrooks, Rev. B. J., Oklahoma City, Okla.
White, Rev. Thomas H., Clifton Forge, Va.
Wilbanks, Rev. A., Washington, D. C.
Wilson, Rev. E. Arlington, Muskogee, Okla.
Williams, Rev. L. K., Chicago, Ill.

Alternates

Alexander, Rev. E. W., St. Louis, Mo.
Bates, Rev. F., St. Louis, Mo.
Benton, Rev. G. W., St. Louis, Mo.
Buckner, Rev., Webster Groves, Mo.
Davis, Rev. W. O., St. Louis, Mo.
Fisher, Professor R. C., St. Louis, Mo.
Jennings, Rev. J. J., St. Louis, Mo.
Owens, Rev. M., St. Louis, Mo.
Parker, Rev. J. K., St. Louis, Mo.
Reed, Rev. G. W., Kansas City, Mo.
Rhodes, Rev. W. L., St. Louis, Mo.

LIST II

Alexander, Rev. E. W., St. Louis, Mo.
Bates, Rev. F., St. Louis, Mo.
Bennett, Rev. J. R., Chester, Pa.
Benton, Rev. G. W., St. Louis, Mo.
Buckner, Rev., Webster Groves, Mo.
Caston, Rev. J. T., St. Louis, Mo.
Cohron, Rev. E. M., St. Joseph, Mo.
Cole, Rev. R. H., St. Louis, Mo.
Curtright, Rev. Felix A., Peoria, Ill.
Davis, Rev. W. O., St. Louis, Mo.
Fisher, Professor R. C., St. Louis, Mo.
Harris, Rev. H. H., St. Louis, Mo.
Henderson, Rev. J. H., Hot Springs, Ark.
Henry, Rev. J. H. C., Vicksburg, Miss.
Holloway, H. W., Helena, Ark.
Jennings, Rev. J. J., St. Louis, Mo.

Jernagin, Rev. W. H., Washington, D. C.
McNeal, Rev. George, Kansas City, Mo.
Morris, President E. C., Helena, Ark.
Mosley, Rev. S. A., St. Louis, Mo.
Owens, Rev. M., St. Louis, Mo.
Parker, Rev. J. K., St. Louis, Mo.
Parrish, Dr. C. H., Louisville, Ky.
Reed, Rev. G. W., Kansas City, Mo.
Rhodes, Rev. W. L., St. Louis, Mo.
Stevens, Rev. George E., St. Louis, Mo.
Thomas, Rev. I. A., Evanston, Ill.
Westbrooks, Rev. B. J., Oklahoma City, Okla.

List III

Bennett, Rev. J. R., Chester, Pa.
Booker, Rev. J. A., Little Rock, Ark.
Booker, Rev. J. M., Kansas City, Mo.
Bowren, Rev. J. W., Kansas City, Mo.
Brown, Rev. W. W., New York City
Bryant, Dr. P. James, Atlanta, Ga.
Burdette, Rev. J. R., Houston, Texas
Caston, Rev. J. T., St. Louis, Mo.
Caver, Rev. R. M., Little Rock, Ark.
Cohron, Rev. E. M., St. Joseph, Mo.
Cosey, Rev. A. A., Mound Bayou, Miss.
Curtright, Rev. Felix A., Peoria, Ill.
Fuller, Rev. T. O., Memphis, Tenn.
Goins, Rev. J., Jefferson City, Mo.
Goodgame, Rev. J. W., Birmingham, Ala.
Graham, Rev. W. F., Philadelphia, Pa.
Griggs, Dr. S. E., Memphis, Tenn.
Harris, Rev. H. H., St. Louis, Mo.
Haynes, Rev. William, Nashville, Tenn.
Henderson, Rev. J. H., Hot Springs, Ark.
Henry, Rev. J. H. C., Vicksburg, Miss.
Holloway, H. W., Helena, Ark.
Isaac, Rev. E. W. D., Nashville, Tenn.
Jernagin, Rev. W. H., Washington, D. C.
Johnson, Rev. A. M., Vicksburg, Miss.
Jordan, Dr. L. G., Philadelphia, Pa.
Knox, Rev. J. E., Houston, Texas
Lovelace, Rev. W. F., Wynne, Ark.
McNeal, Rev. George, Kansas City, Mo.

Moses, Rev. S. A., Staunton, Va.
Mosley, Rev. S. A., St. Louis, Mo.
Parrish, Dr. C. H., Louisville, Ky.
Petty, Rev. W. L., Memphis, Tenn.
Shadd, D. S., Helena, Ark.
Stevens, Rev. George E., St. Louis, Mo.
Steward, W. H., Louisville, Ky.
Stokes, Dr. A. J., Montgomery, Ala.
Thomas, Rev. I. A., Evanston, Ill.
Walker, Dr. C. T., Augusta, Ga.
Westbrooks, Rev. B. J., Oklahoma City, Okla.
White, Rev. Thomas H., Clifton Forge, Va.
Wilbanks, Rev. A., Washington, D. C.
Wilson, Rev. E. Arlington, Muskogee, Okla.
Williams, Rev. L. K., Chicago, Ill.

FREE BAPTIST

List I

Anthony, Rev. Alfred Williams, Lewiston, Me.
Lord, Rev. Rivington D., Brooklyn, N. Y.
McDonald, H. F., Harper's Ferry, W. Va.
Mauck, President J. W., Hillsdale, Mich.
Mosher, Rev. George F., Boston, Mass.
Stacy, Rev. T. H., Concord, N. H.

Alternates

Ford, Rev. H. M., Pittsfield, Me.
Webb, Hon. L. M., Portland, Me.
Davis, J. M., Rio Grande, Ohio
Chase, President George C., Lewiston, Me.
Myers, Harry S., New York City
Milliken, Carl E., Augusta, Me.

List II

Anthony, Rev. Alfred Williams, Lewiston, Me.
Davis, Rev. J. M., Rio Grande, Ohio
Lord, Rev. Rivington D., Brooklyn, N. Y.
Mauck, President Joseph W., Hillsdale, Mich.

List III

Anthony, Rev. Alfred Williams, Lewiston, Me.
Lord, Rev. Rivington D., Brooklyn, N. Y.
McDonald, H. F., Harper's Ferry, W. Va.

Mauck, President J. W., Hillsdale, Mich.
Mosher, Rev. George F., Boston, Mass.
Stacy, Rev. T. H., Concord, N. H.

CHRISTIAN CHURCH

LIST I

Coffin, Rev. F. G., Albany, N. Y.
*Lightbourne, Rev. A. W., Dover, Del.
Peters, Rev. F. H., New Bedford, Mass.
Powers, Rev. O. W., Dayton, Ohio
Staley, Rev. W. W., Suffolk, Va.
Summerbell, Rev. Martyn, Lakemont, N. Y.

Alternates

Morrill, Rev. M. T, Dayton, Ohio
Burnett, Rev. J. F., Dayton, Ohio
Morrill, Rev. A. H., Woodstock, Vt.
Atkinson, Rev. J. O., Elon College, N. C.
Conibear, Rev. G. A., Fall River, Mass.
Watkins, Rev. E. A., Albany, Mo.

LIST II

Burnett, Rev. J. F., Dayton, Ohio
Coffin, Rev. F. G., Albany, N. Y.
Powers, Rev. O. W., Dayton, Ohio
Staley, Rev. W. W., Suffolk, Va.
Summerbell, Rev. Martyn, Lakemont, N. Y.

LIST III

Coffin, Rev. F. G., Albany, N. Y.
*Lightbourne, Rev. A. W., Dover, Del.
Morrill, Rev. M. T., Dayton, Ohio
Peters, Rev. F. H., New Bedford, Mass.
Powers, Rev. O. W., Dayton, Ohio
Staley, Rev. W. W., Suffolk, Va.
Summerbell, Rev. Martyn, Lakemont, N. Y.

CONGREGATIONAL CHURCH

LIST I

Amidon, Hon. Charles F., Fargo, N. D.
Atkins, Rev. G. Glenn, Providence, R. I.
Beardsley, Hon. Henry M., Kansas City, Mo.
Blunt, Rev. Harry, St. Paul, Minn.

---

* Deceased

Carter, Judge Orrin N., Springfield, Ill.
Fagley, Rev. F. L., Cincinnati, Ohio
Eaves, Rev. George, Birmingham, Ala.
Goodwin, Rev. S. H., Provo, Utah
Herring, Rev. Hubert C., Boston, Mass.
Osborne, Rev. Naboth, Burlington, Ia.
Pershing, Rev. James E., Oklahoma City, Okla.
Powell, Rev. G. J., Billings, Mont.
Penrose, President Stephen B. L., Walla Walla, Wash.
Pierce, Rev. Jason N., Dorchester, Mass.
Rouse, Rev. F. T., South Freeport, Me.
Sanders, Rev. Frank K., New York City
Thomas, President John M., Middlebury, Vt.
Warren, President H. K., Yankton, S. D.
Morse, I. H., San Francisco, Cal.

List II

Amidon, Hon. Charles F., Fargo, N. D.
Armstrong, Rev. A. H., St. Louis, Mo.
Atkinson, Rev. H. A., Boston, Mass.
Beard, Rev. R. A., Fargo, N. D.
Beardsley, Hon. Henry M., Kansas City, Mo.
Blunt, Rev. Harry, St. Paul, Minn.
Blythe, Rev. R. B., Springfield, Mo.
Cobleigh, Rolfe, Boston, Mass.
Fagley, Rev. F. L., Cincinnati, Ohio
Fox, Rev. Frank, Decatur, Ill.
Holton, Rev. H. F., St. Louis, Mo.
Lawrance, Marion, Chicago, Ill.
McElveen, Rev. W. T., Evanston, Ill.
Pershing, Rev. James E., Oklahoma City, Okla.
Root, Rev. E. T., Boston, Mass.
Sanders, Rev. Frank K., New York City
Sanford, Rev. Elias B., Rockfall, Conn.
Spencer, Nat., Kansas City, Mo.
Woodrow, Rev. S. H., St. Louis, Mo.
Winchester, Professor B. S., New Haven, Conn.

List III

Amidon, Hon. Charles F., Fargo, N. D.
Armstrong, Rev. A. H., St. Louis, Mo.
Atkinson, Rev. H. A., Boston, Mass.
Beard, Rev. R. A., Fargo, N. D.

Beardsley, Hon. Henry M., Kansas City, Mo.
Blunt, Rev. Harry, St. Paul, Minn.
Blythe, Rev. R. B., Springfield, Mo.
Cobleigh, Rolfe, Boston, Mass.
Fagley, Rev. F. L., Cincinnati, Ohio
Fox, Rev. Frank, Decatur, Ill.
Holton, Rev. H. F., St. Louis, Mo.
Lawrance, Marion, Chicago, Ill.
McElveen, Rev. W. T., Evanston, Ill.
Pershing, Rev. James E., Oklahoma City, Okla.
Root, Rev. E. T., Boston, Mass.
Sanders, Rev. Frank K., New York City
Sanford, Rev. Elias B., Rockfall, Conn.
Spencer, Nat., Kansas City, Mo.
Woodrow, Rev. S. H., St. Louis, Mo.
Winchester, Professor B. S., New Haven, Conn.

DISCIPLES OF CHRIST

List I

Abbott, Rev. B. A., St. Louis, Mo.
Ainslie, Rev. Peter, Baltimore, Md.
Bates, President Miner Lee, Hiram, Ohio
Burnham, Rev. F. W., Cincinnati, Ohio
Campbell, Rev. George A., Hannibal, Mo.
Chilton, Rev. C. M., St. Joseph, Mo.
Clarkson, W. Palmer, St. Louis, Mo.
Cobbey, Rev. F. E., Omaha, Neb.
Corey, Rev. A. E., Cincinnati, Ohio
Crossfield, President R. H., Lexington, Ky.
Doan, R. A., Nelsonville, Ohio
Elmore, Rev. R. E., Cincinnati, Ohio
Frank, Rev. Graham, Liberty, Mo.
Garrison, Dr. J. H., St. Louis, Mo.
Goldner, Rev. J. H., Cleveland, Ohio
Idleman, Rev. Finiss, New York City
Jones, Rev. Edgar De Witt, Bloomington, Ill.
Kershner, Rev. F. D., St. Louis, Mo.
Long, R. A., Kansas City, Mo.
McCash, President I. N., Enid, Okla.
McLean, Rev. A., Cincinnati, Ohio
Medbury, Rev. Charles S., Des Moines, Iowa
Morgan, Carey E., Nashville, Tenn.
Philputt, Rev. A. B., Indianapolis, Ind.

Pritchard, President H. O., Eureka, Ill.
Richardson, Rev. W. F., Kansas City, Mo.
Sheffer, Rev. W. H., Memphis, Tenn.
Sweeney, Rev. Z. T., Columbus, Ind.
Taylor, Professor A. W., Columbia, Mo.
Van Horn, Rev. H. E., Oklahoma City, Okla.
Waits, Rev. E. M., Ft. Worth, Texas

Alternates

Batman, Rev. L. G., Youngstown, Ohio
Bell, President Hill M., Des Moines, Ia.
Cato, Rev. B. F., Little Rock, Ark.
Cramblett, President T. E., Bethany, W. Va.
Daugherty, Rev. E. F., Vincennes, Ind.
Fisher, Rev. Stephen E., Champaign, Ill.
Fisher, Rev. S. G., Minneapolis, Minn.
Fleming, Fred W., Kansas City, Mo.
Grafton, Rev. T. W., Indianapolis, Ind.
Howe, President T. C., Indianapolis, Ind.
Hutchinson, Rev. M. C., Fulton, Mo.
Jones, Rev. J. Boyd, Terre Haute, Ind.
Jordan, Rev. O. F., Evanston, Ill.
Lewis, Rev. Grant K., Cincinnati, Ohio
Mohorter, Rev. J. H., St. Louis, Mo.
Moore, Rev. W. A., Tacoma, Wash.
Muckley, Rev. G. W., Kansas City, Mo.
McPherson, Rev. Chalmers, Ft. Worth, Texas
McCreary, Rev. L. W., St. Louis, Mo.
Peters, Rev. H. H., Paris, Ill.
Powell, Rev. E. L., Louisville, Ky.
Priest, W. S., Wichita, Kans.
Rice, Rev. P. J., El Paso, Texas
Shields, Rev. D. H., Kokomo, Ind.
Sinclair, Rev. C. C., Kansas City, Mo.
Spencer, Rev. I. J., Lexington, Ky.
Tannar, Rev. C. J., Detroit, Mich.
Thrapp, Rev. R. F., Los Angeles, Cal.
Todd, President E. M., Canton, Mo.
White, Rev. Walter M., Cedar Rapids, Ia.
Zendt, Rev. S. H., Bloomington, Ill.

LIST II

Abbott, Rev. B. A., St. Louis, Mo.
Ainslie, Rev. Peter, Baltimore, Md.

Burnham, Rev. F. W., Cincinnati, Ohio
Campbell, Rev. G. A., Hannibal, Mo.
Chilton, Rev. C. M., St. Joseph, Mo.
Clarkson, William Palmer, St. Louis, Mo.
Cramblett, President T. E., Bethany, W. Va.
Elmore, Rev. R. E., Cincinnati, Ohio
Frank, Rev. Graham, Liberty, Mo.
Hutchinson, Rev. M. C., Fulton, Mo.
Jones, Rev. Edgar DeWitt, Bloomington, Ill.
Jordan, Rev. O. F., Evanston, Ill.
Kershner, Rev. F. D., St. Louis, Mo.
McCash, President I. N., Enid, Okla.
McCreary, Rev. L. W., St. Louis, Mo.
McLean, Rev. A., Cincinnati, Ohio
Medbury, Rev. Charles S., Des Moines, Ia.
Peters, Rev. H. H., Bloomington, Ill.
Pritchard, President H. O., Eureka, Ill.
Richardson, Rev. W. F., Kansas City, Mo.
Taylor, Professor A. W., Columbia, Mo.
Todd, President E. M., Canton, Mo.

List III

Abbott, Rev. B. A., St. Louis, Mo.
Ainslie, Rev. Peter, Baltimore, Md.
Bates, President Miner Lee, Hiram, Ohio
Burnham, Rev. F. W., Cincinnati, Ohio
Campbell, Rev. George A., Hannibal, Mo.
Chilton, Rev. C. M., St. Joseph, Mo.
Clarkson, W. Palmer, St. Louis, Mo.
Cobbey, Rev. F. E., Omaha, Neb.
Corey, Rev. A. E., Cincinnati, Ohio
Crossfield, President R. H., Lexington, Ky.
Doan, R. A., Nelsonville, Ohio
Elmore, Rev. R. E., Cincinnati, Ohio
Frank, Rev. Graham, Liberty, Mo.
Garrison, Dr. J. H., St. Louis, Mo.
Goldner, Rev. J. H., Cleveland, Ohio
Idleman, Rev. Finiss, New York City
Jones, Rev. Edgar De Witt, Bloomington, Ill.
Kershner, Rev. F. D., St. Louis, Mo.
Long, R. A., Kansas City, Mo.
McCash, President I. N., Enid, Okla.
McLean, Rev. A., Cincinnati, Ohio

Medbury, Rev. Charles S., Des Moines, Iowa
Morgan, Carey E., Nashville, Tenn.
Philputt, Rev. A. B., Indianapolis, Ind.
Pritchard, President H. O., Eureka, Ill.
Richardson, Rev. W. F., Kansas City, Mo.
Sheffer, Rev. W. H., Memphis, Tenn.
Sweeney, Rev. Z. T., Columbus, Ind.
Taylor, Professor A. W., Columbia, Mo.
Van Horn, Rev. H. E., Oklahoma City, Okla.
Waits, Rev. E. M., Ft. Worth, Texas.

FRIENDS

List I

Hadley, Ross A., Richmond, Ind.
Mills, Joseph John, Pasadena, Cal.
Paige, Mary S., East Lynn, Mass.
Peelle, Mrs. Harriet F. G., Sabina, Ohio
Trueblood, Willard O., Indianapolis, Ind.
Wood, James, Mount Kisco, N. Y.

Alternates

Edwards, President David M., Oskaloosa, Ia.
Thomas, Wilbur K., Roxbury, Mass.
Jones, Thomas E., Richmond, Ind.
Wood, Carolena M., Mt. Kisco, N. Y.
Cook, Esther, Newcastle, Ind.
Coate, Alvin T., Indianapolis, Ind.

List II

Edwards, President David M., Oskaloosa, Ia.
Hadley, Ross A., Richmond, Ind.
Paige, Mary S., East Lynn, Mass.
Peelle, Mrs. Harriet F. G., Sabina, Ohio
Trueblood, Willard O., Indianapolis, Ind.
Woodward, Dr. Walter C., Richmond, Ind.

List III

Edwards, President David M., Oskaloosa, Ind.
Hadley, Ross A., Richmond, Ind.
Paige, Mary S., East Lynn, Mass.
Peelle, Mrs. Harriet F. G., Sabina, Ohio
Trueblood, Willard O., Indianapolis, Ind.
Woodward, Dr. Walter C., Richmond ,Ind.

GERMAN EVANGELICAL SYNOD

List I

Baltzer, Rev. John, St. Louis, Mo.
Bourquin, Rev. W. E., Brooklyn, N. Y.
Enders, Rev. Charles, Detroit, Mich.
Hackmann, Rev. William, St. Louis, Mo.
Horstmann, Rev. J. H., St. Louis, Mo.
Lehmann, Rev. T., Columbus, Ohio
Nussmann, Rev. George, St. Louis, Mo.
Press, Rev. S. D., St. Louis, Mo.
Schneider, Rev. J. U., Evansville, Ind.

List II

Baltzer, Rev. John, St. Louis, Mo.
Enders, Rev. Charles, Detroit, Mich.
Hackmann, Rev. William, St. Louis, Mo.
Horstmann, Rev. J. H., St. Louis, Mo.
Lehmann, Rev. T., Columbus, Ohio
Nussmann, Rev. George, St. Louis, Mo.
Press, Rev. S. D., St. Louis, Mo.
Schneider, Rev. J. U., Evansville, Ind.
Stoerker, Rev. Paul, Jefferson City, Mo.

List III

Baltzer, Rev. John, St. Louis, Mo.
Bourquin, Rev. W. E., Brooklyn, N. Y.
Enders, Rev. Charles, Detroit, Mich.
Hackmann, Rev. William, St. Louis, Mo.
Horstmann, Rev. J. H., St. Louis, Mo.
Lehmann, Rev. T., Columbus, Ohio
Nussmann, Rev. George, St. Louis, Mo.
Press, Rev. S. D., St. Louis, Mo.
Schneider, Rev. J. U., Evansville, Ind.

EVANGELICAL ASSOCIATION

List I

Breyfogel, Bishop S. C., Reading, Pa.
Bucks, Rev. W. H., Cleveland, Ohio
Gamertsfelder, Rev. S. J., Naperville, Ill.
Heinmiller, Bishop G., Cleveland, Ohio
Kiekhoefer, Rev. H. J., Freeport, Ill.
Seager, Bishop L. H., Naperville, Ill.
Spreng, Bishop S. P., Naperville, Ill.

Alternates

Bowman, Bishop Thomas, Allentown, Pa.
Horn, Bishop W., Cleveland, Ohio

List II

Breyfogel, Bishop S. C., Reading, Pa.
Bucks, Rev. W. H., Cleveland, Ohio
Gamertsfelder, Rev. S. J., Naperville, Ill.
Kiekhoefer, Rev. H. J., Freeport, Ill.
Meckel, Rev. T. C., Cleveland, Ohio
Spreng, Bishop S. P., Naperville, Ill.

List III

Breyfogel, Bishop S. C., Reading, Pa.
Bucks, Rev. W. H., Cleveland, Ohio
Gamertsfelder, Rev. S. J., Naperville, Ill.
Heinmiller, Bishop G., Cleveland, Ohio
Kiekhoefer, Rev. H. J., Freeport, Ill.
Seager, Bishop L. H., Naperville, Ill.
Spreng, Bishop S. P., Naperville, Ill.

LUTHERAN CHURCH, GENERAL SYNOD

List I

Delk, Rev. E. H., Philadelphia, Pa.
Granville, President W. A., Gettysburg, Pa.
Wenner, Rev. G. U., New York City

List II

Delk, Rev. E. H., Philadelphia, Pa.
Granville, President W. A., Gettysburg, Pa.
Wenner, Rev. G. U., New York City

List III

Delk, Rev. E. H., Philadelphia, Pa.
Granville, President W. A., Gettysburg, Pa.
Wenner, Rev. G. U., New York City

MENNONITE CHURCH

List I

Brandt, Rev. D. J., Bally, Pa.
Gottshall, Rev. W. S., Bluffton, Ohio
Haury, Prof. G. A., Newton, Kans.
Shelly, Rev. A. S., Upland, Cal.
Toews, Rev. David, Rosthern, Saskatchewan

List II

Baer, Rev. J. B., Summerfield, Ill.
Brandt, Rev. D. J., Bally, Pa.
Gottshall, Rev. W. S., Bluffton, Ohio
Haury, Prof. G. A., Newton, Kans.
Musselman, Rev. S. M., Wayland, Ia.

List III

Brandt, Rev. D. J., Bally, Pa.
Gottshall, Rev. W. S., Bluffton, Ohio
Haury, Prof. G. A., Newton, Kans.
Shelly, Rev. A. S., Upland, Cal.
Toews, Rev. David, Rosthern, Saskatchewan

METHODIST EPISCOPAL CHURCH

List I

Bishops

Anderson, W. F., Cincinnati, Ohio
Berry, J. F., Philadelphia, Pa.
Cranston, Earl, Washington, D. C.
Hamilton, Franklin, Pittsburgh, Pa.
Henderson, T. S., Detroit, Mich.
Hughes, E. H., Malden, Mass.
McConnell, Francis J., Denver, Colo.
Mitchell, C. B., St. Paul, Minn.
Nicholson, Thomas, Chicago, Ill.
Quayle, W. A., St. Louis, Mo.
Thirkield, W. P., New Orleans, La.
Wilson, Luther B., New York City

Ministers

Abbott, B. F., St. Louis, Mo.
Ames, C. E., St. Louis, Mo.
Bacon, C. E., Vincennes, Ind.
Baker, P. A., Westerville, Ohio
Birney, L. J., Boston, Mass.
Blake, Edgar, Chicago, Ill.
Boswell, C. M., Philadelphia, Pa.
Bronson, Dillon, Boston, Mass.
Brown, W. E., Syracuse, N. Y.
Brummitt, Dan B., Chicago, Ill.
Carroll, Henry K., Washington, D. C.
Conner, W. F., Pittsburgh, Pa.
Dorion, E. C. E., Boston, Mass.

Downey, D. G., New York City
Elliott, George, Mt. Clemens, Mich.
Forsythe, D. D, Philadelphia, Pa.
Frick, P. L., Buffalo, N. Y.
Goucher, J. F., Altodale, Pikesville, Md.
Haven, William I., New York City.
Hingeley, J. B., Chicago, Ill.
Hixson, F. W., Chattanooga, Tenn.
Jones, R. E., New Orleans, La.
King, W. W., Kansas City, Mo.
Larkin, F. M., San Francisco, Cal.
Madsen, H. K., Chicago, Ill.
Mason, W. M., Baldwin, Kans.
Maveety, P. J., Cincinnati, Ohio
Meyer, H. H., Cincinnati, Ohio
Mills, E. L., Salt Lake City, Utah
Mills, E. M., Syracuse, N. Y.
Murdoch, L. C., Scranton, Pa.
Nast, A. J., Cincinnati, Ohio
Nate, J. C., Champaign, Ill.
North, Frank Mason, New York City
Parkin, F. P., Philadelphia, Pa.
Rice, C. F., Lynn, Mass.
Rogers, S. A. D., Vandalia, Ill.
Schell, E. A., Mt. Pleasant, Iowa
Sheridan, W. F., Chicago, Ill.
Spencer, C. B., Kansas City, Mo.
Stuart, C. M., Evanston, Ill.
Swenson, William, Chicago, Ill.
Thompson, John, Chicago, Ill.
Tipple, E. S., Madison, N. J.
Tippy, Worth M., New York City
Van Orsdel, W. W., Helena, Mont.
Van Pelt, Samuel, Rock Island, Ill.
Waldorf, E. L., Cleveland, Ohio
Wallace, J. J., Pittsburgh, Pa.
Ward, Harry F., Boston, Mass.
Wareing, E. C., Cincinnati, Ohio
Watt, Robert, Wilmington, Del.
Zaring, E. R., Chicago, Ill.

Laymen

Brockman, F. S., New York City
Brown, George Warren, St. Louis, Mo.

Crawford, Hanford, St. Louis, Mo.
Dixon, George W., Chicago, Ill.
Fairbanks, Charles W., Indianapolis, Ind.
Gardner, F. D., St. Louis, Mo.
Harris, A. W., Evanston, Ill.
Hughes, Robert, Portland, Ore.
Joy, James R., New York City
Kinne, C. W., Jacksonville, Fla.
Messer, L. Wilbur, Chicago, Ill.
Mott, John R., New York City
Taylor, J. Luther, Pittsburgh, Kans.

Alternates

Bishops

McDowell, W. F., Washington, D. C.
Burt, William, Buffalo, N. Y.
Neely, T. B., Philadelphia, Pa.
Bristol, F. M., Chattanooga, Tenn.
Hamilton, J. W., Washington, D. C.
Stuntz, H. C., Omaha, Neb.
Shepard, W. O., Wichita, Kansas
Leete, F. D., Atlanta, Ga.
Cooke, R. J., Helena, Mont.
Leonard, A. W., San Francisco, Cal.
Hughes, M. S., Portland, Ore.
The first bishop in seniority, resident in the United States, not already assigned for attendance.

Ministers and Laymen

Stevens, Rev. E. M., Huntingdon, Pa.
Briggs, Rev. H. M., M.D., San Francisco, Cal.
Talbott, Rev. E. Guy, Los Angeles, Cal.
Rhodes, Rev. H. B., St. Louis, Mo.
Clark, Rev. H. Walling, Rome, Italy
Kriege, Rev. O. E., Warrenton, Mo.
Hurt, William H., Lebanon, Ill.
Beebe, Rev. J. A., Denver, Colo.
Holgate, Rev. F. F., Evanston, Ill.
Young, Rev. Benjamin, Topeka, Kans..
Smith, Rev. E. Combie, St. Louis, Mo.
Koeneke, Rev. A. L., St. Louis, Mo.
Hall, Rev. Oakley, F., Lafayette, Ind.

LIST II

Abbott, Rev. B. F., St. Louis, Mo.

Ames, Rev. C. E., St. Louis, Mo.
Baker, Rev. P. A., Westerville, Ohio
Birney, Dean L. J., Boston, Mass.
Blake, Rev. Edgar, Chicago, Ill.
Briggs, Rev. H. A., San Francisco, Cal.
Brockman, F. S., New York City
Brown, George Warren, St. Louis, Mo.
Brummitt, Rev. Dan B., Chicago, Ill.
Carroll, Rev. Henry K., Washington, D. C.
Clark, Rev. N. Walling, Rome, Italy
Crawford, Hanford, St. Louis, Mo.
Downey, Rev. David G., New York City
Elliott, Rev. George, Mt. Clemens, Mich.
Gardner, Frederick D., St. Louis, Mo.
Hall, Rev. Oakley, Lafayette, Ind.
Haven, Rev. William I., New York City
Henderson, Bishop Theodore S., Detroit, Mich.
Holgate, Acting President Thomas F., Evanston, Ill.
Hurt, William H., Lebanon, Ill.
Joy, James R., New York City
King, Rev. William Wirt, Kansas City, Mo.
Koeneke, Rev. Albert L., St. Louis, Mo.
Kriege, Rev. Otto E., Warrenton, Mo.
Mills, Rev. Edward L., Salt Lake City, Utah
Meyer, Rev. Henry H., Cincinnati, Ohio
Mott, John R., New York City
Nast, Rev. A. J., Cincinnati, Ohio
Nate, Rev. Joseph C., Champaign, Ill.
Nicholson, Bishop Thomas, Chicago, Ill.
North, Rev. Frank Mason, New York City
Rhodes, Rev. Herbert B., St. Louis, Mo.
Rice, Rev. C. F., Lynn, Mass.
Rogers, Rev. S. A. D., Centralia, Ill.
Sheridan, Rev. W. F., Chicago, Ill.
Smith, Rev. E. Combie, St. Louis, Mo.
Spencer, Rev. Claudius B., Kansas City, Mo.
Stuart, Rev. Charles M., Evanston, Ill.
Talbott, Rev. E. Guy, Los Angeles, Cal.
Tippy, Rev. Worth M., New York City
Van Pelt, Rev. Samuel, Rock Island, Ill.
Wallace, Rev. J. J., Pittsburgh, Pa.
Ward, Rev. Harry F., Boston, Mass.
Wareing, Rev. Ernest C., Cincinnati, Ohio

Young, Rev. Benjamin, Topeka, Kans.
Zaring, Rev. E. R., Chicago, Ill.

METHODIST EPISCOPAL CHURCH, SOUTH

LIST I

Ames, Judge C. B., Oklahoma City, Okla.
Bain, Col. George W., Lexington, Ky.
Bradfield, Rev. W. D., Dallas, Texas
Branch, L. W., Quitman, Ga.
Branscomb, Rev. L. C., Birmingham, Ala.
Candler, Judge John S., Atlanta, Ga.
Chambers, Judge William L., Washington, D. C.
Cockrell, Judge Joseph E., Dallas, Texas
Cody, Professor C. C., Georgetown, Texas
Coltrane, D. B., Concord, N. C.
Danner, A. C., Mobile, Ala.
Darlington, President U. V. W., Barboursville, W. Va.
Dickenson, Rev. R. E., Colorado Springs, Colo.
Dickey, Rev. J. E., Atlanta, Ga.
Dobbs, Rev. Hoyte M., Fort Worth, Texas
Durham, Rev. Plato T., Atlanta, Ga.
Farris, Rev. J. K., Morrilltown, Ark.
Fitzhugh, G. T., Memphis, Tenn.
Flowers, Professor R. L., Durham, N. C.
Gross, Rev. J. M., Ocala, Fla.
Hendrix, Bishop E. R., Kansas City, Mo.
Hoss, Bishop E. E., Muskogee, Okla.
Hughes, Dr., Phoenix, Ariz.
Kilgore, Rev. James, Dallas, Texas
Lamar, Rev. A. J., Nashville, Tenn.
Lee, Rev. J. W., St. Louis, Mo.
Linebaugh, Judge D. H., Muskogee, Okla.
Linn, Rev. Paul H., Fayette, Mo.
Kelley, Judge Joseph L., Bristol, Va.
Maddin, Percy D., Nashville, Tenn.
Miller, Rev. J. G., Stamford, Texas
Mouzon, Bishop Edwin D., Dallas, Texas
Parker, Rev. F. N., Atlanta, Ga.
Prettyman, Rev. Forrest J., Washington, D. C.
Scott, John, Houston, Texas
Sensabaugh, Rev. O. F., Dallas, Texas
Simpson, Rev. T. McN., Richmond, Va.

Spragins, Rev. H. S., Greenville, Miss.
Tatum, T. H., Bishopville, S. C.
Taylor, Rev. B. P., Kansas City, Mo.
Taylor, Rev. W. B., Nashville, Tenn.
Thomas, Rev. Frank M., Louisville, Ky.
Watkins, Rev. A. F., Jackson, Miss.
Whaley, Rev. W. P., Camden, Ark.
Willson, Rev. John O., Greenwood, S. C.
Wooten, J. C., Durham, N. C.

Alternates

Carter, Rev. David W., Georgetown, Texas
Moses, Victor, Corvallis, Ore.
Shangle, Rev. H. S., Milton, Ore.
Lehmberg, Professor C. A., Cherokee, Texas
Moore, Rev. J. W., Chattanooga, Tenn.
Lewis, Rev. T. W., D.D., Memphis, Tenn.
Enochs, P. H., Fernwood, Miss.
Hartman, Rev. P. D., Missoula, Mont.
Munger, R. S., Birmingham, Ala.
Weaver, Rev. R. M., Corinth, Miss.
Waste, Judge W. H., Berkeley, Cal.
Scarritt, Judge E. L., Kansas City, Mo.
Glass, Hon. Carter, Lynchburg, Va.

LIST II

Bradfield, Rev. W. D., Dallas, Texas
Branscomb, Rev. L. C., Birmingham, Ala.
Carter, Rev. D. W., Georgetown, Texas
Cody, Professor C. C., Georgetown, Texas
Dickenson, Rev. R. E., Colorado Springs, Colo.
Dobbs, Rev. Hoyt M., Fort Worth, Texas
Hendrix, Bishop E. R., Kansas City, Mo.
Lee, Rev. J. W., St. Louis, Mo.
Lehmberg, President C. A., Cherokee, Texas
Linn, Rev. Paul H., Fayette, Mo.
Miller, Rev. J. G., Stamford, Texas
Moore, Rev. J. M., Nashville, Tenn.
Rice, Rev. J. A., St. Louis, Mo.
Stowe, Rev. J. J., Pulaski, Tenn.
Taylor, Rev. B. P., Kansas City, Mo.
Taylor, Rev. W. B., Nashville, Tenn.
Thomas, Rev. Frank M., Louisville, Ky.

Todd, Rev. L. E., St. Louis, Mo.
Weaver, R. M., Corinth, Miss.
Whaley, Rev. W. P., Camden, Ark.
Willson, Rev. John O., Greenwood, S. C.

List III

Ames, Judge C. B., Oklahoma City, Okla.
Bain, Col. George W., Lexington, Ky.
Bradfield, Rev. W. D., Dallas, Texas
Branscomb, Rev. L. C., Birmingham, Ala.
Branch, L. W., Quitman, Ga.
Candler, Judge John S., Atlanta, Ga.
Chambers, Judge William L., Washington, D. C.
Cockrell, Judge Joseph E., Dallas, Texas
Cody, Prof. C. C., Georgetown, Texas
Coltrane, D. B., Concord, N. C.
Danner, A. C., Mobile, Ala.
Darlington, President U. V. W., Barboursville, W. Va.
Dickenson, Rev. R. E., Colorado Springs, Colo.
Dickey, Rev. J. E., Atlanta, Ga.
Dobbs, Rev. Hoyte M., Fort Worth, Texas
Durham, Rev. Plato T., Atlanta, Ga.
Farris, Rev. J. K., Morrilltown, Ark.
Fitzhugh, G. T., Memphis, Tenn.
Flowers, Professor R. L., Durham, N. C.
Gross, Rev. J. M., Ocala, Fla.
Hendrix, Bishop E. R., Kansas City, Mo.
Hoss, Bishop E. E., Muskogee, Okla.
Hughes, Dr., Phoenix, Ariz.
Kelley, Judge Joseph L., Bristol, Va.
Kilgore, Rev. James, Dallas, Texas
Lamar, Rev. A. J., Nashville, Tenn.
Lee, Rev. J. W., St. Louis, Mo.
Linebaugh, Judge D. H., Muskogee, Okla.
Linn, Rev. Paul H., Fayette, Mo.
Maddin, Percy D., Nashville, Tenn.
Miller, Rev. J. G., Stamford, Texas
Mouzon, Bishop Edwin D., Dallas, Texas
Parker, Rev. F. N., Atlanta, Ga.
Prettyman, Rev. Forrest J., Washington, D. C.
Scott, John, Houston, Texas
Sensabaugh, Rev. O. F., Dallas, Texas
Simpson, Rev. T. McN., Richmond, Va.

Spragins, Rev. H. S., Greenville, Miss.
Tatum, T. H., Bishopville, S. C.
Taylor, Rev. B. P., Kansas City, Mo.
Taylor, Rev. W. B., Nashville, Tenn.
Thomas, Rev. Frank M., Louisville, Ky.
Watkins, Rev. A. F., Jackson, Miss.
Whaley, Rev. W. P., Camden, Ark.
Willson, Rev. John O., Greenwood, S. C.
Wooten, J. C., Durham, N. C.

AFRICAN METHODIST EPISCOPAL CHURCH

List I

Connor, Bishop J. M., Little Rock, Ark.
Coppin, Bishop L. J., Philadelphia, Pa.
Parks, Bishop H. B., Chicago, Ill.
Shaffer, Bishop C. T., Chicago, Ill.
Smith, Bishop C. S., Detroit, Mich.
Williams, Rev. S. A., Tampa, Fla.

List II

Beard, Rev. J. E., Charleston, S. C.
Connor, Bishop J. M., Little Rock, Ark.
Coppin, Bishop L. J., Philadelphia, Pa.
Felder, Rev. S. P., Mound Bayou, Miss.
Hawkins, Professor J. R., Washington, D. C.
Johnson, Rev. John Quincy, Columbia, Tenn.
Johnson, William D., Plains, Ga.
Parks, Bishop H. B., Chicago, Ill.
Rankin, Rev. J. W., New York City
Ransom, Rev. R. C., Oceanport, N. J.
Shaffer, Bishop C. T., Chicago, Ill.
Smith, Bishop C. S., Detroit, Mich.
Tanner, Rev. C. M., Atlanta, Ga.
Williams, Rev. S. A., Tampa, Fla.
Wilson, Rev. A. J., Wilmington, N. C.

List III

Beard, Rev. J. E., Charleston, S. C.
Connor, Bishop J. M., Little Rock, Ark.
Coppin, Bishop L. J., Philadelphia, Pa.
Felder, Rev. S. P., Mound Bayou, Miss.
Hawkins, Professor J. R., Washington, D. C.
Johnson, Rev. John Quincy, Columbia, Tenn.

Johnson, William D., Plains, Ga.
Parks, Bishop H. B., Chicago, Ill.
Rankin, Rev. J. W., New York City
Ransom, Rev. R. C., Oceanport, N. J.
Shaffer, Bishop C. T., Chicago, Ill.
Smith, Bishop C. S., Detroit, Mich.
Tanner, Rev. C. M., Atlanta, Ga.
Williams, Rev. S. A., Tampa, Fla.
Wilson, Rev. A. J., Wilmington, N. C.

AFRICAN METHODIST EPISCOPAL ZION CHURCH

List I

Alstork, Bishop J. W., Montgomery, Ala.
Atkins, Professor S. G., Winston-Salem, N. C.
Blackwell, Bishop C. L., Philadelphia, Pa.
Brown, Rev. J. W., New York City
Bruce, Bishop R. B., Charlotte, N. C.
Caldwell, Bishop J. S., Philadelphia, Pa.
Callis, Rev. H. J., Washington, D. C.
Clement, Bishop G. C., Charlotte, N. C.
Clinton, Bishop George W., Charlotte, N. C.
Goler, Dr. W. H., Philadelphia, Pa.
Kyles, Bishop L. W., St. Louis, Mo.
Lee, Bishop W. L., Brooklyn, N. Y.
Wallace, Rev. T. W., East St. Louis, Ill.
Walters, Bishop Alexander, New York City
Warner, Bishop A. J., Charlotte, N. C.

Alternates

Anderson, Rev. J. H., Charlotte, N. C.
Shaw, Rev. B. G., St. Louis, Mo.
Blackwell, Rev. W. A., Chicago, Ill.
Walls, Rev. W. J., Louisville, Ky.
Jones, Rev. D. W., Rochester, N. Y.
Mason, Rev. J. E., Rochester, N. Y.
Wallace, Rev. P. A., Brooklyn, N. Y.
Martin, Rev. J. W., Louisville, Ky.
Eichelberger, Rev. J. W., Warren, Ark.
Windfield, Rev. J. R., Greenville, Ala.
Crockett, Rev. J. W., Charlotte, N. C.
Wood, Rev. G. W., Indianapolis, Ind.
Alleyne, Rev. C. C., Charlotte, N. C.

Carrington, Rev. W. O., Salisbury, N. C.
Hamblin, Rev. W. L., Montgomery, Ala.

List II

Blackwell, Bishop C. L., Philadelphia, Pa.
Clement, Bishop G. C., Charlotte, N. C.
Dodson, E. J., St. Louis, Mo.
Kyles, Bishop L. W., St. Louis, Mo.
Martin, Rev. John, St. Louis, Mo.
Mason, Rev. James Edward, Washington, D. C.
Shaw, Rev. B. G., St. Louis, Mo.

COLORED METHODIST EPISCOPAL CHURCH

List I

Brown, Rev. L. H., Louisville, Ky.
Gilbert, Rev. John W., Augusta, Ga.
Hamlett, Rev. J. A., Jackson, Tenn.
Lane, Professor J. F, Jackson, Tenn.
McKenzie, Rev. R. M., Decatur, Ala.
Phillips, Bishop C. H., Nashville, Tenn.
Rodgers, Rev. Frank H., Holly Springs, Miss.

List II

Davis, Rev. S. D., St. Louis, Mo.
Dodson, Rev. E. J., St. Louis, Mo.
Gilbert, Rev. John W., Augusta, Ga.
Hamlett, Rev. J. A., Jackson, Tenn.
Lane, President J. F., Jackson, Tenn.
Phillips, Bishop C. H., Nashville, Tenn.
Smith, Rev. N. L., St. Louis, Mo.
Warfield, Rev. M. T., Kansas City, Kans.

List III

Brown, Rev. L. H., Louisville, Ky.
Gilbert, Rev. John W., Augusta, Ga.
Hamlett, Rev. J. A., Jackson, Tenn.
Lane, Professor J. F., Jackson, Tenn.
McKenny, Rev. J. W., Tyler, Texas
McKenzie, Rev. R. M., Decatur, Ala.
Phillips, Bishop C. H., Nashville, Tenn.
Rodgers, Rev. Frank H., Holly Springs, Miss.
Warfield, Rev. M. T., Kansas City, Mo.

METHODIST PROTESTANT CHURCH

List I

Andrews, Rev. R. M., Greensboro, N. C.
Baker, Daniel, Baltimore, Md.
Brooks, Rev. B. A., Kansas City, Mo.
Chambers, Hon. F. C., Steubenville, Ohio
Daugherty, Dr. C. L., Pittsburgh, Pa.
Link, Horace, Paris, Ill.
Miller, Rev. George H., Steubenville, Ohio
Lineberry, Rev. W. W., Jonesboro, Ind.
Varney, Rev. F. W., Allenwood, N. J.

List II

Andrews, Rev. R. M., Greensboro, N. C.
Brooks, Rev. B. A., Kansas City, Mo.
Daugherty, Rev. C. L., Pittsburgh, Pa.
Davis, Rev. L. E., Pittsburgh, Pa.
Green, Rev. A. J., Cuba, Ill.
Hess, President Aubrey S., Adrian, Mich.
Miller, Rev. George H., Pittsburgh, Pa.
Stephens, Chancellor D. S., Kansas City, Mo.

List III

Andrews, Rev. R. M., Greensboro, N. C.
Brooks, Rev. B. A., Kansas City, Mo.
Daugherty, Rev. C. L., Pittsburgh, Pa.
Davis, Rev. L. E., Pittsburgh, Pa.
Green, Rev. A. J., Cuba, Ill.
Hess, President Aubrey S., Adrian, Mich.
Miller, Rev. George H., Pittsburgh, Pa.
Stephens, Chancellor D. S., Kansas City, Mo.

MORAVIAN CHURCH

List I

Haupert, Rev. Albert, West Salem, Ill.
Karow, Henry, DeForest, Wis.
Leibert, Rt. Rev. Morris W., New York City

List II

Haupert, Rev. Albert, West Salem, Ill.
Leibert, Rt. Rev. Morris W., New York City

List III

Haupert, Rev. Albert, West Salem, Ill.
Karow, Henry, DeForest, Wis.
Leibert, Rt. Rev. Morris W., New York City

PRESBYTERIAN CHURCH IN THE U. S. A.

List I

Alexander, Rev. Maitland, Pittsburgh, Pa.
Baer, President John Willis, Pasadena, Cal.
Beard, Hon. E. E., Lebanon, Tenn.
Black, Rev. William H., Marshall, Mo.
Carson, Rev. John F., Brooklyn, N. Y.
Cosby, W. M., Birmingham, Ala.
Coyle, Rev. Robert F., Fullerton, Cal.
Crowell, H. P., Chicago, Ill.
Darby, Rev. William J., Evansville, Ind.
Elmore, Rev. Edgar A., Chattanooga, Tenn.
Erdman, Rev. Charles R., Princeton, N. J.
Fulton, Robert S., Cincinnati, Ohio
Gamble, Devid B., Pasadena, Cal.
Hartley, Rev. Reuben H., Quincy, Ill.
Hill, Rev. Edgar P., Chicago, Ill.
Jessup, Henry W., New York City
Johnson, Alba B., Philadelphia, Pa.
Jowett, Rev. John H., New York City
Landon, President Warren H., San Anselmo, Cal.
Little, Rev. Charles, Wabash, Ind.
Mackenzie, Rev. Robert, New York City
McIlwaine, Judge John A., Washington, Pa.
McKibbin, Rev. William, Cincinnati, Ohio
*Moffat, Rev. James D., Washington, Pa.
Reynolds, Rev. George, New Rochelle, N. Y.
Roberts, Rev. William H., Philadelphia, Pa.
Scott, William H., Philadelphia, Pa.
Shields, General George H., St. Louis, Mo.
Smith, Rev. J. Frank, Dallas, Texas
Stevenson, Rev. J. Ross, Princeton, N. J.
Stone, Rev. John T., Chicago, Ill.
Synnott, T. W., Wenonah, N. J.
Thompson, Rev. William O., Columbus, Ohio
*Wells, E. S., Lake Forest, Ill.

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* Deceased

Alternates

Alexander, Rev. George, New York City
Jones, Rev. David H., Evanston, Ill.
Kneeland, Rev. N. D., Boston, Mass.
Jennings, Rev. William B., Germantown, Pa.
Russell, Rev. Daniel, New York City
McEwan, Rev. William L., Pittsburgh, Pa.
Matthews, Rev. Mark A., Seattle, Wash.
Radcliffe, Rev. Wallace, Washington, D. C.
Hunter, Rev. Robert, Philadelphia, Pa.
McCauley, Rev. H. B., Paterson, N. J.
Barr, Rev. A. H., Baltimore, Md.
Minton, Rev. H. C., Trenton, N. J.
Dixon, Rev. John, New York City
Snowden, Rev. James H., Pittsburgh, Pa.
Davies, Rev. John R., Philadelphia, Pa.
McClure, Rev. J. G. K., Chicago, Ill.
Freeman, Rev. Robert, Pasadena, Cal.
Templeton, Rev. S. M., Rockwell, Texas
Bergen, Rev. John T., Minneapolis, Minn.
Montgomery, Rev. R. Ames, St. Louis, Mo.
Edenburn, Rev. John S., Toledo, Ohio
Work, Rev. Edgar W., New York City
Potter, Hon. William P., Pittsburgh, Pa.
Bryan, Hon. William Jennings, Lincoln, Neb.
Holt, Charles S., Chicago, Ill.
Follansbee, William U., Pittsburgh, Pa.
Middlebrook, V. E., Nacogdoches, Texas
Bell, John A., Pittsburgh, Pa.
Templeton, M. B., Dallas, Texas
Murray, Logan C., Louisville, Ky.
Pitney, Mahlon, Washington, D. C.
McCormick, Cyrus H., Chicago, Ill.
Nichols, H. S. Prentiss,, Philadelphia, Pa.
Wallis, Frederick A., New York City

LIST II

Beard, Hon. E. E., Lebanon, Tenn.
Bergen, Rev. John T., Minneapolis, Minn.
Biederwolf, Rev. W. E., Chicago, Ill.
Black, Rev. William H., Marshall, Mo.
Bryan, Hon. William Jennings, Lincoln, Neb.
Carson, Rev. John F., Brooklyn, N. Y.

Darby, Rev. William J., Evansville, Ind.
Edenburn, Rev. John S., Toledo, Ohio
Edwards, Benjamin F., St. Louis, Mo.
Fulton, Robert S., Cincinnati, Ohio
Hartley, Rev. Reuben H., Quincy, Ill.
Hill, Rev. Edgar P., Chicago, Ill.
Hunter, Rev. Robert, Philadelphia, Pa.
Jennings, Rev. W. Beatty, Germantown, Pa.
Jones, Rev. David Hugh, Evanston, Ill.
Landon, President Warren H., San Anselmo, Cal.
Little, Rev. Charles, Wabash, Ind.
Marquis, President John A., Cedar Rapids, Ia.
McEwan, Rev. William L., Pittsburgh, Pa.
McKibbin, Rev. William, Cincinnati, Ohio
Minton, Rev. Henry Collin, Trenton, N. J.
Montgomery, Rev. R. A., St. Louis, Mo.
Odell, Rev. Arthur L., St. Louis, Mo.
Reynolds, Rev. George, New Rochelle, N. Y.
Roberts, Rev. W. H., Philadelphia, Pa.
Schaff, Rev. D. S., Pittsburgh, Pa.
Scott, William H., Philadelphia, Pa.
Shields, Gen. George H., St. Louis, Mo.
Skilling, Rev. David M., Webster Grove, Mo.
Smith, Rev. J. Frank, Dallas, Texas
Templeton, Rev. S. M., Rockwall, Texas
Thompson, Rev. Charles L., New York City
Thompson, Rev. William O., Columbus, Ohio

List III

Barr, Rev. Alfred H., Baltimore, Md.
Beard, Hon. E. E., Lebanon, Tenn.
Bergen, Rev. John T., Minneapolis, Minn.
Black, Rev. William H., Marshall, Mo.
Carson, Rev. John F., Brooklyn, N. Y.
Coyle, Rev. Robert F., Fullerton, Cal.
Darby, Rev. William J., Evansville, Ind.
Dixon, Rev. John, New York City
Edenburn, Rev. John S., Toledo, Ohio
Elmore, Rev. Edgar A., Chattanooga, Tenn.
Erdman, Rev. Charles R., Princeton, N. J.
Fulton, Robert S., Cincinnati, Ohio
Hartley, Rev. Reuben H., Quincy, Ill.
Hill, Rev. Edgar P., Chicago, Ill.

Hunter, Rev. Robert, Philadelphia, Pa.
Jennings, Rev. W. Beatty, Germantown, Pa.
Jones, Rev. David H., Evanston, Ill.
Landon, President Warren H., San Anselmo, Cal.
Little, Rev. Charles, Wabash, Ind.
Mackenzie, Rev. Robert, New York City
Marquis, President John A., Cedar Rapids, Ia.
McClure, Rev. J. G. K., Chicago, Ill.
McEwan, Rev. William L., Pittsburgh, Pa.
McKibbin, Rev. William, Cincinnati, Ohio
Minton, Rev. Henry Collin, Trenton, N. J.
Montgomery, Rev. R. A., St. Louis, Mo.
Reynolds, Rev. George, New Rochelle, N. Y.
Roberts, Rev. W. H., Philadelphia, Pa.
Scott, William H., Philadelphia, Pa.
Shields, General George H., St. Louis, Mo.
Smith, Rev. J. Frank, Dallas, Texas
Snowden, Rev. James H., Pittsburgh, Pa.
Stevenson, Rev. J. Ross, Princeton, N. J.
Templeton, Rev. Samuel M., Rockwall, Texas
Thompson, Rev. William O., Columbus, Ohio

PRESBYTERIAN CHURCH IN THE U. S. (SOUTH)

List I

Crowe, Rev. William, Memphis, Tenn.
Cumming, Rev. William, Winchester, Ky.
Kirkpatrick, R. F., Memphis, Tenn.
McGeachey, Rev. A. A., Charlotte, N. C.
McMillan, Rev. Homer, Atlanta, Ga.
McMillan, Rev. W. J., Baltimore, Md.
Nisbet, Rev. C. R., Kansas City, Mo.
Rennie, Rev. Joseph, Greenwood, Miss.
Smith, Rev. J. K., Shreveport, La.
Sweets, Rev. H. H., Louisville, Ky.
*Stagg, Rev. J. W.

Alternates

Johnson, Rev. A. S., Birmingham, Ala.
Smith, Rev. E. E., Owensboro, Ky.
Ogden, Rev. D. H., Atlanta, Ga.
Abbott, Rev. E. F., Fulton, Mo.
Diehl, Rev. C. E., Clarksville, Tenn.
Mooney, Rev. U. D., New Orleans, La.

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* Deceased

Storey, Rev. G. T., Houston, Texas
McFaden, Rev. F. T., Richmond, Va.
Clark, Rev. Melton, Greensboro, N. C.
McGeachey, Rev. D. P., Lewisburg, W. Va.

List II

Crowe, Rev. William, Memphis, Tenn.
Mauze, Rev. J. Leighton, St. Louis, Mo.
McMillan, Rev. Homer, Atlanta, Ga.
McMillan, Rev. W. J., Baltimore, Md.
Nisbet, Rev. C. R., Kansas City, Mo.
Rennie, Rev. Joseph, Greenwood, Miss.
Sweets, Rev. H. H., Louisville, Ky.

List III

Crowe, Rev. William, Memphis, Tenn.
Cumming, Rev. William, Winchester, Ky.
Kirkpatrick, R. F., Memphis, Tenn.
McGeachey, Rev. A. A., Charlotte, N. C.
McMillan, Rev. Homer, Atlanta, Ga.
McMillan, Rev. W. J., Baltimore, Md.
Nisbet, Rev. C. R., Kansas City, Mo.
Rennie, Rev. Joseph, Greenwood, Miss.
Smith, Rev. J. K., Shreveport, La.
Sweets, Rev. H. H., Louisville, Ky.
*Stagg, Rev. J. W.

PROTESTANT EPISCOPAL CHURCH

List I

Anderson, Rt. Rev. Charles P., Chicago, Ill.
Bonsall, Edward H., Philadelphia, Pa.
Brewster, Rt. Rev. Chauncey B., Hartford, Conn.
Davis, Very Rev. Carroll M., St. Louis, Mo.
Dodge, Clarence P., Colorado Springs, Colo.
English, H. D. W., Pittsburgh, Pa.
Gilbert, Rev. Charles K., New York City
Glenn, John M., New York City
Lawrence, Rt. Rev. William, Boston, Mass.
Lines, Rt. Rev. Edwin S., Newark, N. J.
Melish, Rev. J. Howard, Brooklyn, N. Y.
Pepper, George Wharton, Philadelphia, Pa.

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* Deceased

Phillips, Rev. Z. B., St. Louis, Mo.
Pinchot, Gifford, Milford, Pa.
Reese, Rt. Rev. Theodore I., Columbus, Ohio
Scudder, Miss Vida D., Wellesley, Mass.
Tomkins, Rev. Floyd, Philadelphia, Pa.
Trowbridge, Rev. W. S., Michigan City, Ind.
Tyler, Rev. Samuel, Rochester, N. Y.
Washburn, Rev. L. C., Philadelphia, Pa.
Williams, Rt. Rev. C. D., Detroit, Mich.
Williams, Talcott, New York City

List II

Davis, Very Rev. Carroll M., St. Louis, Mo.
Dodge, Clarence P., Colorado Springs, Colo.
Glenn, John M., New York City
Phillips, Rev. Z. B., St. Louis, Mo.
Pinchot, Gifford, Milford, Pa.
Talbot, Rt. Rev. Ethelbert, S. Bethlehem, Pa.
Trowbridge, Rev. W. S., Michigan City, Ind.
Tuttle, Rt. Rev. Daniel S., St. Louis, Mo.
Washburn, Rev. L. C., Philadelphia, Pa.
Wilkins, Rev. J. J., St. Louis, Mo.

List III

Anderson, Rt. Rev. Charles P., Chicago, Ill.
Bonsall, Edward H., Philadelphia, Pa.
Brewster, Rt. Rev. Chauncey B., Hartford, Conn.
Davis, Very Rev. Carroll M., St. Louis, Mo.
Dodge, Clarence P., Colorado Springs, Col.
English, H. D. W., Pittsburgh, Pa.
Gilbert, Rev. Charles K., New York City
Glenn, John M., New York City
Lawrence, Rt. Rev. William, Boston, Mass.
Lines, Rt. Rev. Edwin S., Newark, N. J.
Melish, Rev. J. Howard, Brooklyn, N. Y.
Pepper, George Wharton, Philadelphia, Pa.
Phillips, Rev. Z. B., St. Louis, Mo.
Pinchot, Gifford, Milford, Pa.
Reese, Rt. Rev. Theodore I., Columbus, Ohio
Scudder, Miss Vida D., Wellesley, Mass.
Tomkins, Rev. Floyd, Philadelphia, Pa.
Trowbridge, Rev. W. S., Michigan City, Ind.
Tyler, Rev. Samuel, Rochester, N. Y.
Washburn, Rev. L. C., Philadelphia, Pa.

Williams, Rt. Rev. C. D., Detroit, Mich.
Williams, Talcott, New York City

REFORMED CHURCH IN AMERICA

List I

Brandow, Rev. John H., Albany, N. Y.
Brooks, Rev. Jesse W., Chicago, Ill.
Gowen, Rev. Isaac W., North Bergen, N. J.
Kuizenga, Rev. John, Holland, Mich.
Levington, Rev. G. C., Tompkinsville, N. Y.
Vennema, Rev. Ame, Holland, Mich.
Voorhees, Rev. Oscar M., New York City

Alternates

Mulford, Rev. H. Du Bois, Upper Red Hook, N. Y.
Hospers, Rev. Henry, Grand Rapids, Mich.
Tyndall, Rev. C. H., Mt. Vernon, N. Y.
Johnson, Rev. Arthur, Hackensack, N. J.
Knox, Rev. Taber, Warwick, N. Y.
Harmeling, Rev. Henry, Grand Haven, Mich.
Broek, Rev. Albertus T., Newark, N. J.

List II

Brandow, Rev. John H., Albany, N. Y.
Broek, Rev. A. T., Newark, N. J.
Brooks, Rev. Jesse W., Chicago, Ill.
Gowen, Rev. Isaac W., North Bergen, N. J.
Kuizenga, Rev. John, Holland, Mich.
Vennema, President Ame, Holland, Mich.
Voorhees, Rev. Oscar M., New York City

List III

Brandow, Rev. John H., Albany, N. Y.
Brooks, Rev. Jesse W., Chicago, Ill.
Gowen, Rev. Isaac W., North Bergen, N. J.
Kuizenga, Rev. John, Holland, Mich.
Levington, Rev. G. C., Tompkinsville, N. Y.
Vennema, Rev. Ame, Holland, Mich.
Voorhees, Rev. Oscar M., New York City

REFORMED CHURCH IN THE U. S.

List I

Apple, Rev. H. H., Lancaster, Pa.
Cramer, Rev. W. S., Lancaster, Pa.

Crawford, Rev. James, Philadelphia, Pa.
Christman, Rev. H. J., Dayton, Ohio
Darms, Rev. J. M. G., Allentown, Pa.
Marcus, Elder E. H., Louisville, Ky.
Miller, Rev. Rufus W., Philadelphia, Pa.
Musser, Rev. C. J., Philadelphia, Pa.
Schaeffer, Rev. C. E., Philadelphia, Pa.
Vollmer, Rev. Philip, Dayton, Ohio

Alternates

Cort, Rev. Cyrus, Overlea, Md.
Good, Rev. George W., Tiffin, Ohio
Hay, Rev. Ellis S., Chicago, Ill.
Kalbfleisch, Rev. Frank, Chicago, Ill.
Kunkel, Elder J. S.
Mase, Rev. S. B., Greensburg, Pa.
Muehlmeier, Rev. Albert, Monticello, Wis.
Muir, Rev. W. J., Allentown, Pa.
Neiman, Elder S. R., Whitewater, Kans.
Von Tacky, Elder F., Titusville, Pa.

List II

Cramer, Rev. W. Stuart, Lancaster, Pa.
Christman, Rev. H. J., Dayton, Ohio
Darms, Rev. J. M. G., Allentown, Pa.
Good, Rev. George W., Akron, Ohio
Herman, Professor Theodore F., Lancaster, Pa.
Lampe, Rev. William E., Philadelphia, Pa.
Mase, Rev. S. B., Greensburg, Pa.
Richards, Professor G. W., Lancaster, Pa.
Schaeffer, Rev. Charles E., Philadelphia, Pa.
Vollmer, Professor Philip, Dayton, Ohio

List III

Apple, Rev. H. H., Lancaster, Pa.
Cramer, Rev. W. S., Lancaster, Pa.
Crawford, Rev. James, Philadelphia, Pa.
Christman, Rev. H. J., Dayton, Ohio
Darms, Rev. J. M. G., Allentown, Pa.
Marcus, Elder E. H., Louisville, Ky.
Miller, Rev. Rufus W., Philadelphia, Pa.
Musser, Rev. C. J., Philadelphia, Pa.
Schaeffer, Rev. C. E., Philadelphia, Pa.
Vollmer, Rev. Philip, Dayton, Ohio

REFORMED EPISCOPAL CHURCH

List I

*Cheney, Bishop Charles Edward
Fallows, Bishop Samuel, Chicago, Ill.

Alternates

Rudolph, Bishop Robert L., Philadelphia, Pa.
Gibson, Rev. Samuel M., Chicago, Ill.

List II

Fallows, Bishop Samuel, Chicago, Ill.
Rudolph, Rt. Rev. Robert L., Philadelphia, Pa.

List III

Fallows, Bishop Samuel, Chicago, Ill.
Rudolph, Rt. Rev. Robert L., Philadelphia, Pa.

REFORMED PRESBYTERIAN CHURCH

List I

Creswell, Rev. A. S., Coulterville, Ill.

Alternate

Smiley, Rev. W. J., Sparta, Ill.

List II

Creswell, Rev. A. S., Coulterville, Ill.

List III

Creswell, Rev. A. S., Coulterville, Ill.

SEVENTH-DAY BAPTIST CHURCH

List I

Bond, Rev. A. J. C., Salem, W. Va.
Davis, President Boothe C., Alfred, N. Y.
Main, Rev. Arthur E., Alfred, N. Y.
Randolph, Rev. L. C., Milton, Wis.

List II

Bond, Rev. A. J. C., Salem, W. Va.
Davis, President Boothe C., Alfred, N. Y.
Main, Rev. Arthur E., Alfred, N. Y.
Shaw, Rev Edwin, Plainfield, N. J.

List III

Bond, Rev. A. J. C., Salem, W. Va.
Davis, President Boothe C., Alfred, N. Y.

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* Deceased

Main, Rev. Arthur E., Alfred, N. Y.
Randolph, Rev. L. C., Milton, Wisconsin

UNITED BRETHREN CHURCH

List I

Bell, Bishop W. M., Los Angeles, Cal.
Fout, Bishop H. H., Indianapolis, Ind.
Funk, Rev. W. R., Dayton, Ohio
Hough, Rev. S. S., Dayton, Ohio
Kephart, Bishop C. J., Kansas City, Mo.
Mathews, Bishop G. M., Dayton, Ohio
Miller, L. O., Dayton, Ohio
Phillippi, Rev. J. P., Dayton, Ohio
Schell, Rev. W. E., Dayton, Ohio
Weekley, Bishop W. M., Parkersburg, W. Va.
Whitney, Rev. C., Dayton, Ohio

List II

Bell, Bishop W. M., Los Angeles, Cal.
Fout, Bishop H. H., Indianapolis, Ind.
Funk, Rev. W. R., Dayton, Ohio
Hough, Rev. S. S., Dayton, Ohio
Kephart, Bishop C. J., Kansas City, Mo.
Landis, Dean J. P., Dayton, Ohio
Mathews, Bishop G. M., Dayton, Ohio
Miller, L. O., Dayton, Ohio
Phillippi, J. P., Dayton, Ohio
Russell, Rev. H. H., Westerville, Ohio
Schell, Rev. W. E., Dayton, Ohio
Whitney, Rev. C., Dayton, Ohio

List III

Bell, Bishop W. M., Los Angeles, Cal.
Fout, Bishop H. H., Indianapolis, Ind.
Funk, Rev. W. R., Dayton, Ohio
Hough, Rev. S. S., Dayton, Ohio
Kephart, Bishop C. J., Kansas City, Mo.
Landis, Dean J. P., Dayton, Ohio
Mathews, Bishop G. M., Dayton, Ohio
Miller, L. O., Dayton, Ohio
Phillippi, J. P., Dayton, Ohio
Russell, Rev. H. H., Westerville, Ohio
Weekley, Bishop W. M., Parkersburg, W. Va.

UNITED EVANGELICAL CHURCH

List I

*Dubs, Bishop R.
Fouke, Bishop W. H., Naperville, Ill.
Hartzler, Rev. H. B., Harrisburg, Pa.
Heil, Rev. W. F., Allentown, Pa.
Swengel, Bishop U. F., Harrisburg, Pa.

Alternates

Stanford, Rev. W. M., Harrisburg, Pa.
Curry, Rev. J. Q. A., Johnstown, Pa.

List II

Fouke, Bishop W. H., Naperville, Ill.
Mock, Rev. C. A., LeMars, Ia.
Poling, Rev. D. A., Boston, Mass.
Swengel, Bishop U. F., Harrisburg, Pa.

List III

*Dubs, Bishop R.
Fouke, Bishop W. H., Naperville, Ill.
Hartzler, Rev. H. B., Harrisburg, Pa.
Heil, Rev. W. F., Allentown, Pa.
Swengel, Bishop U. F. Harrisburg, Pa.

UNITED PRESBYTERIAN CHURCH

List I

Hutchison, Rev. R. A., Pittsburgh, Pa.
Innes, George, Philadelphia, Pa.
Kyle, Rev. Joseph, Xenia, Ohio
McGill, Rev. D. F., Ben Avon, Pa.
Rankin, Rev. J. D., Pittsburgh, Pa.
Thompson, Rev. J. A., Tarkio, Mo.
Williamson, Rev. W. C., Clarinda, Ia.

Alternate

Moorehead, Rev. John H., St. Louis, Mo.

List II

Hutchison, Rev. R. A., Pittsburgh, Pa.
Kyle, Rev. Joseph, Xenia, Ohio
McGill, Rev. D. F., Ben Avon, Pa.
Moorehead, Rev. John H., St. Louis, Mo.

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* Deceased

Thompson, Rev. J. A., Tarkio, Mo.
Williamson, Rev. W. C., Clarinda, Ia.

List III

Hutchison, Rev. R. A., Pittsburgh, Pa.
Innes, George, Philadelphia, Pa.
Kyle, Rev. Joseph, Xenia, Ohio
McGill, Rev. D. F., Ben Avon, Pa.
Moorehead, Rev. John H., St. Louis, Mo.
Thompson, Rev. J. A., Tarkio, Mo.
Williamson, Rev. W. C., Clarinda, Ia.

WELSH PRESBYTERIAN CHURCH

List I

Evans, Rev. William E., Mankato, Minn.

List II

Evans, Rev. William E., Mankato, Minn.
Jones, Rev. J. C., Chicago, Ill.
Williams, Rev. R. E., Philadelphia, Pa.

MEMBERS OF EXECUTIVE COMMITTEE, COMMISSIONS, AND EXECUTIVE OFFICERS NOT ENROLLED IN PREVIOUS LISTS

Anderson, Neal L.
Anderson, Rev. Stonewall
Beck, Rev. C. H.
Bolger, Thomas J.
Brewbaker, Rev. Charles W.
Bulla, Rev. Charles D.
Cannon, Rev. James, Jr.
Chappell, Miss Winifred L.
Clarke, Rev. James E.
Colton, E. T.
Cook, John W.
Cutler, Miss Ethel
David, Rev. G. F.
Fisher, George J., M.D.
Gill, Rev. Charles O.
Goodman, Fred S.
Gouwens, Rev. Teunis E.
Green, Rev. C. R.
Guild, Rev. Roy B.
Gulick, Rev. Sidney L.
Hart, Rev. Hastings H.
Haworth, Rev. Richard
Hicks, Harry Wade
Holgate, Dean Thomas F.
Holmquist, Miss Louise
Holt, Rev. Arthur E.
Holt, Hamilton
Hyde, A. A.
Jacobs, Rev. Wm. States
Janney, Charles P.
Johnson, Rev. Crates S.
Kelly, President Robert L.
Kimball, Alfred R.
Laidlaw, Rev. Walter
Landis, President J. P.
Lawrance, Marion
Lewis, Robert E.
Macfarland, Rev. Charles S.
McAfee, J. E.
Millar, William B.

Millard, Rev. W. B.
Mills, Rev. Charles S.
Morton, James
Mosiman, President S. K.
Mott, John R.
Pearce, W. C.
Purdy, Rev. Ellison R.
Rankin, Rev. E. W.
Rawlings, Rev. E. H.
Rice, Rev. E. W.
Roberts, Albert E.
Scanlon, Rev. Charles
Scoville, Rev. Charles R.
Shipp, Fred B.
Siddall, Rev. A. C.
Smith, Fred B.
Smither, Rev. A. C.
Stelzle, Rev. Charles
Sweets, Rev. David M.
Taylor, Rev. R. Howard
Tillett, Dean Wilbur F.
Towson, Charles R.
Vermilye, Miss E. B.
Webb, Rev. George T.
Weir, Rev. William F.
White, Rev. James A.
Whitmore, James A.

THOSE ATTENDING CONFERENCES NOT ENROLLED IN PREVIOUS LISTS

Alexander, John L.
Allen, Mrs. John S.
Anderson, Rev. A. L.
Arnold, Arthur L.
Atkins, Rev. Henry Pearce
Beard, Miss Harriet E.
Booth, Rev. John H.
Bowmar, Herman
Boyd, Rev. W. W.
Brandt, Rev. J. L.
Brown, Rev. William A.
Buckingham, S. C.
Caldwell, Jesse C.
Calhoun, C. K.
Coe, Professor George A.
Cole, Rev. E. Calvin
Condé, Miss Bertha
Cook, John W.
Culbreth, J. M.
Cunningham, Mrs. Effie L.
Davis, Rev. S. D.
DePew, Clarence L.
Foster, Eugene C.
Fuerbringer, L.
Geitz, G.
Greene, Rev. Thomas E.
Guy, Rev. R. W.
Hall, Colby D.
Hamann, W. F.
Hamilton, William
Harmon, Rev. Cameron
Harris, Rev. W. H.
Herben, Rev. J. Douglas
Hoben, Allen
Hopkins, Robert M.
Ireland, Rev. R. E.
James, Frank L.
Johnston, William G.
Kindall, Rev. J. S.
Lamson, Rev. T. L.
Lehmberg, C. A.
Lemmon, Rev. C. E.
Lewis, Robert E.
Long, C. C.
Lyman, Rev. Homer C.
McColloch, Miss Rhoda E.
MacFarland, Miss Elizabeth
McGee, Rev. Z. E.
McKean, Rev. J. W.
Major, Charles L.
Mathes, Mrs. George McGown
Miley, Rev. W. H.

Minor, P. E.
Morton, James
Mumford, Rev. Manly J.
Nelson, Rev. C. G.
Norton, W. B.
Parker, Rev. Clarke R.
Paul, Rev. A. R.
Paulson, Leonard
Perry, Rev. William W.
Robinson, Edgar M.
Robison, Henry B.
Smith, Lansing F.
Stevenson, E. B.
Studer, A. G.
Taylor, Mrs. Helen M. A.
Ten Broek, G. H.
Thomson, Sydney H.
Wakefield, Rev. Ralph
Washington, L. J.
Wayman, H. C.
White, James A.
Wieand, Alfred C.
Williamson, O. R.
Wood, John A.
Yergin, Rev. Mr.

XVIII.

Committees of the Church Federation of St. Louis

EXECUTIVE COMMITTEE
of the
COMMITTEE ON ARRANGEMENTS FOR THE FEDERAL FEDERAL COUNCIL MEETING—DEC. 4-11, 1916

OFFICERS

Rev. W. C. Bitting, *Chairman*
Rev. S. H. Woodrow, *First Vice-President*
George Warren Brown, *Second Vice-President*
Lansing F. Smith, *Treasurer*
Rev. Clair E. Ames, *Secretary*

CHAIRMEN OF STANDING COMMITTEES

On Entertainment and Hospitality, Rev. John A. Rice
On Public Meetings and Speakers, Rev. J. Layton Mauze
On Publicity, Very Rev. Carroll M. Davis
On Transportation, A. Blair Ridington
On Places of Meeting, George W. Sutherland
On Clerical Assistants and Equipment, A. L. Abbott
On Pulpit Supply, Rev. B. A. Abbott

THE CHURCH FEDERATION OF ST. LOUIS
1916—1917

OFFICERS

President, Very Rev. Carroll M. Davis
First Vice-President, George Warren Brown
Second Vice-President, Rev. B. A. Abbott
Third Vice-President, Rev. R. A. Montgomery
Recording Secretary, James J. Parks
Executive Secretary, Rev. Clair E. Ames
Treasurer, A. O. Wilson
Chairman of the Executive Committee, Rev. Horace F. Holton

MEMBERS OF THE EXECUTIVE COMMITTEE AS PAST PRESIDENTS

Rt. Rev. Bishop Daniel S. Tuttle
Rev. James W. Lee

lective Members

Class of 1917

Rev. John A. Rice
Rev. Samuel H. Woodrow
Rev. John W. MacIvor
Melville L. Wilkinson
George W. Simmons
Rev. E. Combie Smith

Class of 1918

Rev. W. C. Bitting
B. F. Edwards
Rev. Horace F. Holton
Rev. L. W. McCreary
Christian Bernet
W. M. Sloan

Class of 1919

Rev. Wm. Hackmann
Lee W. Grant
Rev. Z. B. T. Phillips
Rev. Wm. Robert King
A. L. Abbott
W. Scott Hancock

Chairmen of Departments

Religious Education, Lansing F. Smith
Evangelism, Rev. J. Layton Mauze
Finance, James E. Fogg
General Financial Appeals, John B. Edwards
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